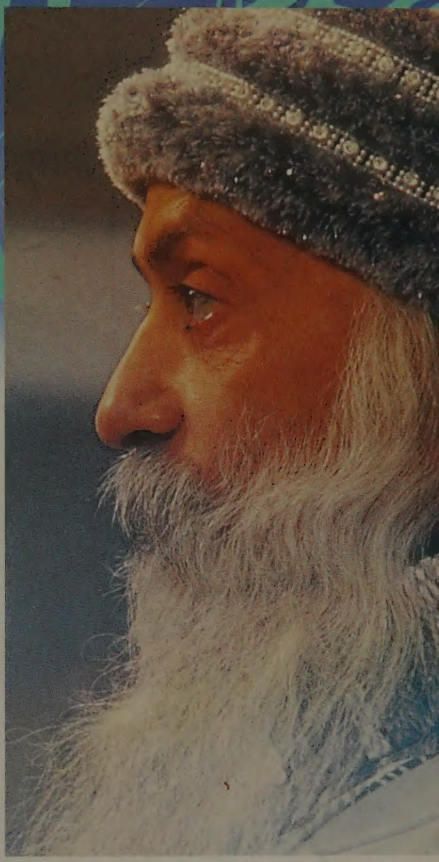
HSIN HSIN MING

The Book of Nothing



OSHO

Discourses on Sosan's Verses on the Faith-Mind

Sosan was a man of power, a man who has come to know. And when he says something he carries something of the unknown into the world of the known. With him enters the divine, a ray of light into the darkness of your mind.

Osho

A REBEL BOOK

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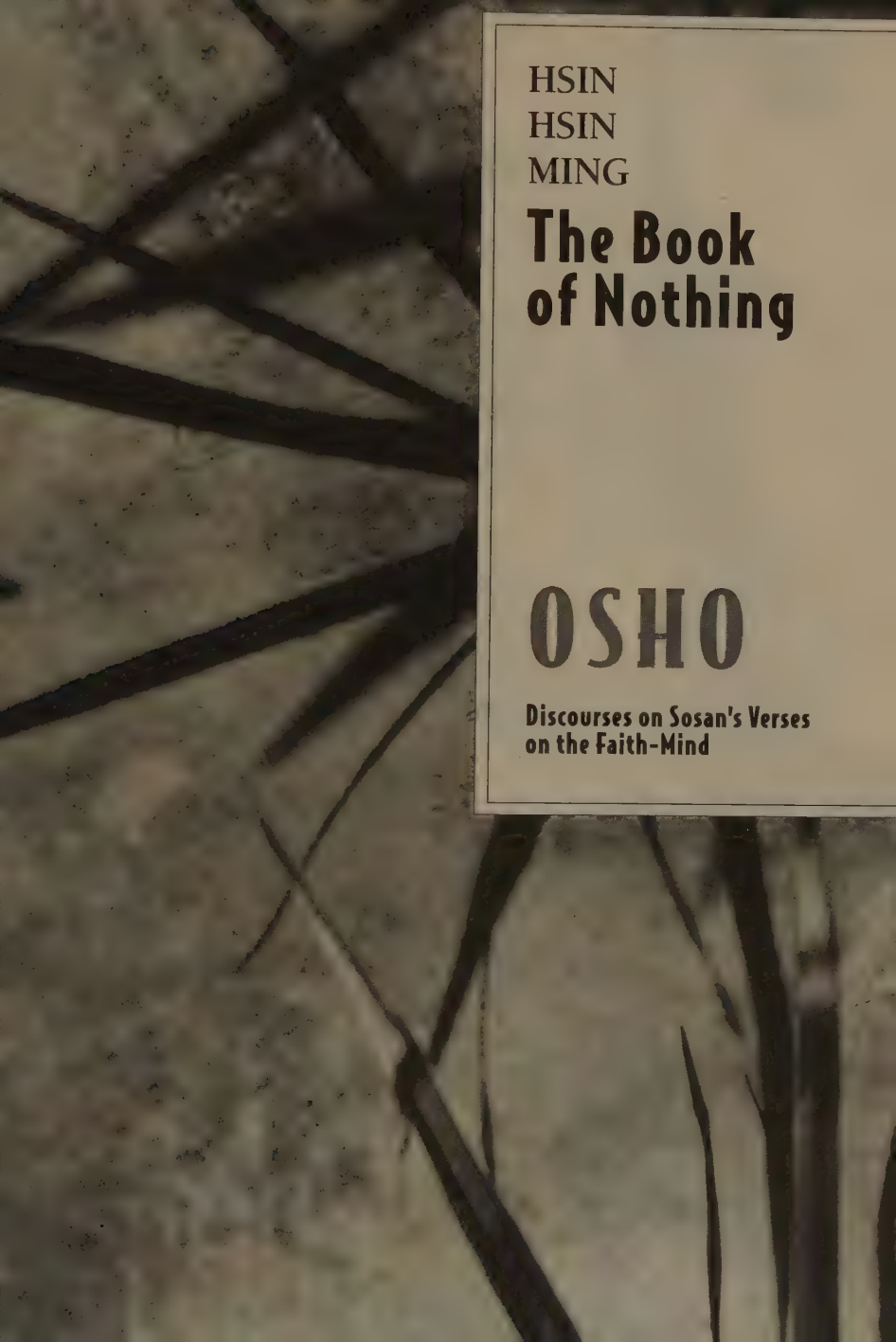

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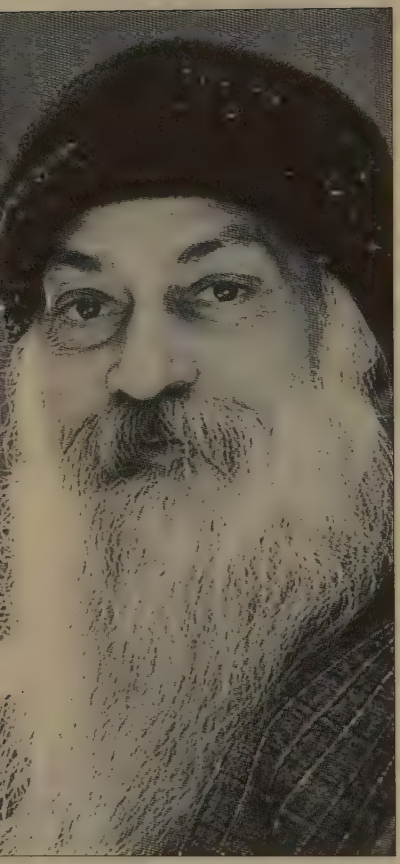


Introduction

Before listening to Osho, I understood Zen as just a collection of incomprehensible riddles, impossible situations, and a few funny stories. Somewhere I thought it must have some hidden meaning, but no one seemed able to solve the puzzle. But then, by a series of lucky "accidents" which constitute my life history, I came to see and hear Osho.

Osho does not talk *about* Zen, he *is* a Zen master – as he is also a master of all the varieties of religion on which he speaks, being a master of their essence. Whatever he speaks he is saying from his own direct experience of the phenomenon, and in a language so clear and simple that the riddle is immediately solved, but with none of the mystery destroyed.

In these talks Osho expands and illuminates the *Verses on the Faith Mind* of the Zen master, Sosan – illuminates them in the light of our experiences in this world, so that they become meaningful for us now. A master of silence and a master of words, Osho acts as a bridge between the emptiness of Sosan's no-mind and the chattering monkey within us.

These words of Sosan are called in Chinese "Engravings of the True Heart." They are the only words that Sosan uttered, and as such are very powerful. Osho says of them:

These words are atomic, they are full of energy. Whenever a person who has attained says something, the word becomes a seed, and for millions of years the word will remain a seed and will seek a heart.

If you are ready, ready to become the soil, then these words, these tremendously powerful words of Sosan, are still alive. They are seeds; they will enter into your heart if you allow them, and you will be totally different through them.

But our hearts have become closed to the words of the infinite: God, enlightenment, love, the divine – all have been so misused that they have become meaningless and absurd. Osho embodies the meaning of Sosan's words in himself, in his being, and prepares us to accept these experiences ourselves.

With these talks he leads us through the labyrinth of our sophisticated minds to the point from where, if our eyes were clear, we could see the reality. From the rational he leads us to the edge of the irrational to the point from where, if our ears were tuned, we could hear the sound of silence. With the meditations he devises, Osho creates situations for us in which there is energy and opportunity to release all that is clouding our vision and blocking our ears – our past, our repressions and our mind.

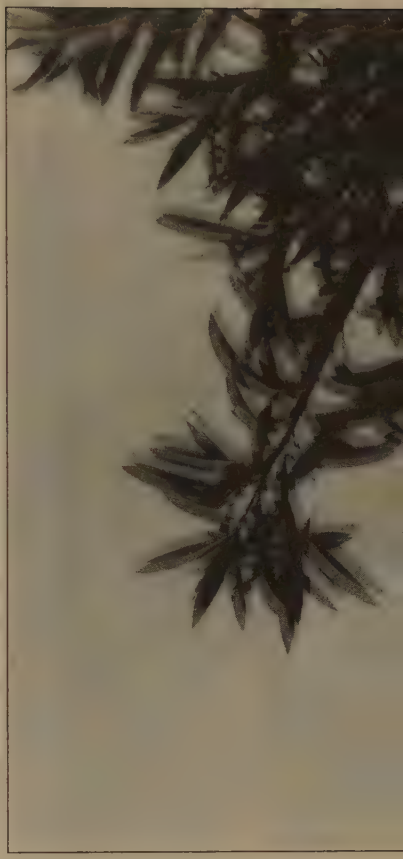
Osho has spoken on all the enlightened masters who have been on this earth, not in any attempt to make us believe in some code or convince us of some idea, but to show us some different avenues of approach to the multifaceted and contradictory reality. He is not concerned with theories and philosophies and "isms," for these, he says, are what come between us and reality. Always he stresses that to know reality, God, enlightenment, nirvana, or whatever you like to call it, we must find our own avenue of approach.

While talking on Sosan, or Jesus, or Buddha, Osho's focus remains on us, the individual seekers, and our growth towards our own realization of ourselves. He says:

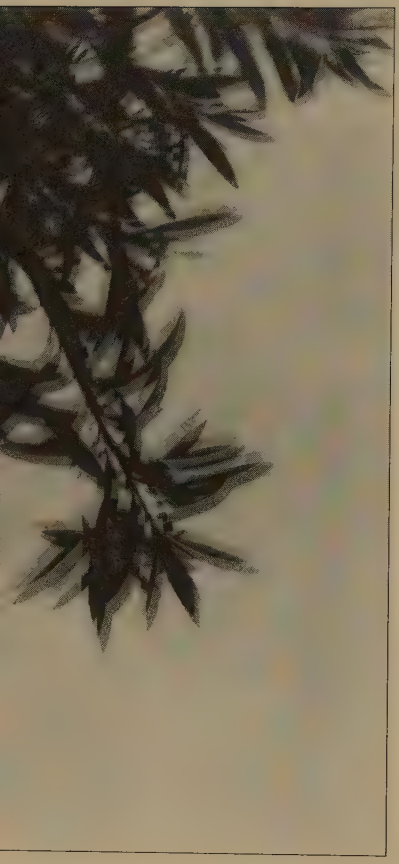
You are the way, and you are the goal, and there is no distance between you and the goal. You are the seeker and you are the sought; there is no distance between the seeker and the sought. You are the worshipper and you are the worshipped. You are the disciple and you are the master. You are the means and you are the end. This is the Great Way.

Yoga Pratima

CHAPTER 1



The Great Way Is Not Difficult...



The Great Way is not difficult for those who have no preferences. ≈ *When love and hate are both absent, everything becomes clear and undisguised.* ≈ *Make the smallest distinction, however, and heaven and earth are set infinitely apart.* ≈ *If you wish to see the truth then hold no opinion for or against.* ≈ *The struggle of what one likes and what one dislikes is the disease of the mind.*

We will be entering the beautiful world of a Zen master's no-mind. Sosan is the third Zen Patriarch. Nothing much is known about him – this is as it should be, because history records only violence. History does not record silence – it cannot record it. All records are of disturbance. Whenever someone becomes really silent, he disappears from all records, he is no more a part of our madness. So it is as it should be.

Sosan remained a wandering monk his whole life. He never stayed anywhere; he was always passing, going, moving. He was a river; he was not a pond, static. He was a constant movement. That is the meaning of Buddha's wanderers: not only in the outside world but in the inside world also they should be homeless – because whenever you make a home you become attached to it. They should remain rootless; there is no home for them except this whole universe.

Even when it was recognized that Sosan had become enlightened, he continued his old beggar's way. And nothing was special about him. He was an ordinary man, the man of Tao.

One thing I would like to say, and you have to remember it: Zen is a crossbreeding. And just as more beautiful flowers can come out of crossbreeding, and more beautiful children are born out of crossbreeding, the same has happened with Zen.

Zen is a crossbreeding between Buddha's thought and Lao Tzu's thought. It is a great meeting, the greatest that ever took place. That's why Zen is more beautiful than Buddha's thought and more beautiful than Lao Tzu's thought. It is a rare flowering of the highest peaks and the meeting of those peaks. Zen is neither Buddhist nor Taoist, but it carries both within it.

India is a little too serious about religion – a long past, a long weight on the mind of India, and religion has become serious. Lao Tzu remained a laughingstock – Lao Tzu is known as the old fool. He is not serious at all; you cannot find a more non-serious man.

Then Buddha's thought and Lao Tzu's thought met, India and China met, and Zen was born. And this Sosan was just near the original source when Zen was coming out of the womb. He carries the fundamental.

His biography is not relevant at all, because whenever a man becomes enlightened he has no biography. He is no more the form, so when he was born, when he died, are irrelevant facts. That's why in the East we have never bothered about biographies, historical facts. That obsession has never existed here. That obsession has come from the West now; then people become interested more in irrelevant things. When a Sosan is born, what difference does it make – this year or that? When he dies, how is it important?

Sosan is important, not his entry into this world and the body, not his departure. Arrivals and departures are irrelevant. The only relevance is in the being.

And these are the only words Sosan uttered. Remember, they are not words, because they come out of a mind which has gone beyond words. They are not speculations, they are authentic experiences. Whatsoever he says, he knows.

He is not a man of knowledge, he is a wise man. He has penetrated the mystery, and whatsoever he brings is very significant. It can transform you completely, totally. If you listen to him the very listening can become a transformation, because whatsoever he is saying is the purest gold.

But then it is difficult too, because the distance is very, very great between you and him: you are a mind and he is a no-mind. Even if he uses words he is saying something in silence; you, even if you remain silent, go on chattering within.

It happened:

There was a case against Mulla Nasruddin in the court. The court could not prove much. He was charged with polygamy,

having many wives. Everybody knew about it, but nobody could prove it.

The lawyer said to Nasruddin, "You remain silent, that's all. If you utter a single word you will be caught. So you simply keep quiet and I will see to the matter."

Mulla Nasruddin remained silent – deep down boiling, in turmoil, wanted to interrupt many times, but somehow managed and controlled himself. Outwardly looked like a buddha, inside a madman. The court couldn't find anything against him. The magistrate, even though he knew that this man had many wives in the town, when there was no proof what could he do? So the magistrate had to release him.

He said, "Mulla Nasruddin, you are released. Now you can go home."

Mulla Nasruddin looked puzzled and said, "Er – Your Honor, which home?" He had many homes because he had many wives in the town.

A single word from you will show the mind inside; a single word and your whole being is exposed. Not even a word is needed; just a gesture and your chattering mind will be there. Even if you are silent, your silence will not reveal anything other than the chattering monkey within.

When a Sosan speaks, he speaks totally on a different plane. He is not interested in speaking; he is not interested in influencing anybody; he is not trying to convince you about some theory or philosophy or 'ism'. No, when he speaks his silence blooms. When he speaks he is saying that which he has come to know and would like to share with you. It is not to convince you, remember – it is just to share with you. And if you can understand a single word of his, you will feel a tremendous silence being released within you.

Just hearing here... We will be talking about Sosan and his words. If you listen attentively, suddenly you will feel a release of silence within you. These words are atomic, they are full of energy. Whenever a person who has attained says something, the word is a seed and for millions of years the word will remain a seed and will seek a heart.

If you are ready, ready to become the soil, then these words, these tremendously powerful words of Sosan – they are still alive, they are seeds – they will enter in your heart if you allow, and you will be totally different through them.

Don't listen to them from the mind, because their meaning is not of the mind; the mind is absolutely impotent to understand them. They don't come from the mind, they cannot be understood by the mind. They come from a no-mind. They can be understood only by a state of no-mind.

So while listening here don't try to interpret. Don't listen to the words but to the gaps between the lines, not to what he says but to what he means – the significance. Let that significance hover around you like a fragrance. Silently it will enter you; you will become pregnant. But don't interpret. Don't say, "He means this or that," because that interpretation will be yours.

Once it happened:

Mulla Nasruddin was coming back, completely drunk, in the wee hours of the morning. As he was passing by a cemetery he looked at the signboard. On it was written in big letters, capital letters: RING FOR THE CARETAKER – and that's what he did.

Of course, so early in the morning, the caretaker was disturbed. He came out, staggering, angry, and when he looked at Nasruddin, absolutely drunk, he became even more angry.

He asked, "Why? Why did you ring? Why did you ring for me? What is the matter? What do you want?"

Nasruddin looked at him for one minute, silently, then looked at the signboard and said, "I want to know, why can't you ring that damn bell yourself?"

It was written: RING FOR THE CARETAKER. Now how to interpret it? It depends on you.

Don't interpret – listen. And when you interpret you can't listen, because the consciousness cannot do two opposite things simultaneously. If you start thinking, listening stops. Just listen as you listen to music – a different quality of listening because you don't interpret. There is no meaning in the sounds.

This is also music. This Sosan is a musician, not a philosopher.

This Sosan is not saying words, he is saying more – more than the words. They have a significance but they don't have any meaning. They are like musical sounds.

You go and sit near a waterfall. You listen to it, but do you interpret what the waterfall says? It says nothing... still it says. It says much, much that cannot be said.

What do you do near a waterfall? You listen, you become silent and quiet, you absorb. You allow the waterfall to go deeper and deeper within you. Then everything becomes quiet and silent within. You become a temple – the unknown enters through the waterfall.

What do you do when you listen to the songs of the birds, or wind passing through the trees, or dry leaves being blown by the breeze? What do you do? You simply listen.

This Sosan is not a philosopher, he is not a theologian, he is not a priest. He does not want to sell any idea to you, he is not interested in ideas. He is not there to convince you, he is simply blooming. He is a waterfall, or he is a wind blowing through the trees, or he is just a song of the birds – no meaning, but much significance. You have to absorb that significance, only then will you be able to understand.

So listen, but don't think. And then it is possible for much to happen within you, because I tell you: this man – this Sosan about whom nothing much is known – he was a man of power, a man who has come to know. And when he says something he carries something of the unknown to the world of the known. With him enters the divine, a ray of light into the darkness of your mind.

Before we enter into his words, remember the significance of the words, not the meaning; the music, the melody, not the meaning; the sound of his soundless mind, his heart, not his thinking. You have to listen to his being, the waterfall.

How to listen? Just be silent. Don't bring your mind in. Don't start thinking, "What is he saying?" Just listen without deciding this way or that, without saying whether he is right or wrong, whether you are convinced or not. He does not bother about your conviction, you also need not bother about it. You simply listen and delight. Such persons as Sosan are to be delighted in; they are natural phenomena.

A beautiful rock – what do you do with it? You delight in it. You touch, you go around it, you feel it, the moss on it. What do you do with clouds moving in the sky? You dance on the earth, you look at them, or you just keep quiet and lie down on the ground and look at them and let them float. And they fill you. Not only the outer sky – by and by, the more you become silent, they fill your inner sky also. Suddenly you are not there, only clouds are moving, in and out. The division is dropped, the boundary is no more there. You have become the sky and the sky has become you.

Treat Sosan as a natural phenomenon. He is not a man. He is God, he is Tao, he is a buddha.

Before we try to move into his significance, a few things have to be understood. They will give you a push.

Mind is a disease. This is a basic truth the East has discovered. The West says mind can become ill, can be healthy. Western psychology depends on this: the mind can be healthy or ill. But the East says mind as such is the disease, it cannot be healthy. No psychiatry will help; at the most you can make it normally ill.

So there are two types of illness with mind: normally ill – that means you have the same illness as others around you; or abnormally ill – that means you are something unique. Your disease is not ordinary – exceptional. Your disease is individual, not of the crowd; that's the only difference. Normally ill or abnormally ill, but mind cannot be healthy. Why?

The East says the very nature of mind is such that it will remain unhealthy. The word 'health' is beautiful. It comes from the same root as the word 'whole'. Health, healing, whole, holy – they all come from the same root.

The mind cannot be healthy because it can never be whole. Mind is always divided; division is its base. If it cannot be whole, how can it be healthy? And if it cannot be healthy, how can it be holy? All minds are profane. There is nothing like a holy mind. A holy man lives without the mind because he lives without division.

Mind is the disease. And what is the name of that disease? Aristotle is the name, or if you really want to make it look like a disease then you can coin a word: aristotilitis. Then it looks

exactly like a disease. Why is Aristotle the disease? Because Aristotle says, "Either this or that. Choose!" And choice is the function of the mind; mind cannot be choiceless.

Choose and you are in the trap, because whenever you choose you have chosen something against something else. If you are for something, you must be against something; you cannot be only for, you cannot be only against. When the 'for' enters, the 'against' follows as a shadow. When the 'against' is there, the 'for' must be there – hidden or not hidden.

When you choose, you divide. Then you say, "This is good, that is wrong." And life is a unity. Existence remains undivided, existence remains in a deep unison. It is oneness. If you say, "This is beautiful and that is ugly," mind has entered, because life is both together. And the beautiful becomes ugly, and the ugly goes on becoming beautiful. There is no boundary, no watertight compartments are there. Life goes on flowing from this to that.

Mind has fixed compartments. Fixedness is the nature of mind and fluidity is the nature of life. That's why mind is obsession; it is always fixed, it has a solidness about it. And life is not solid; it is fluid, flexible, goes on moving to the opposite.

Something is alive this moment, next moment it is dead. Someone was young this moment, next moment he has become old. The eyes were so beautiful, now they are no more there – just ruins. The face was so rose-like, now nothing is there – not even a ghost of the past. Beautiful becomes ugly, life becomes death, and death goes on taking new birth.

What to do with life? You cannot choose. If you want to be *with* life, with the whole, you have to be choiceless.

Mind is a choice. Aristotle made it the base of his logic and philosophy. You cannot find a man more distant from Sosan than Aristotle, because Sosan says, "Neither this nor that – don't choose." Sosan says, "Be choiceless." Sosan says, "Don't make distinctions!" The moment you make a distinction, the moment choice enters, you are already divided, fragmentary; you have become ill, you are not whole.

Remember, if you ask a Christian who does not really belong to Jesus, who basically belongs to Aristotle...Christianity is more Aristotle-based than Christ-based. Jesus was more like Sosan. He

says, "Don't judge. Judge ye not!" He says, "Don't make any choice. Don't say, 'This is good and that is bad!' That is not your concern. Let the whole decide. Don't you be a judge." But Christianity is not really Jesus-oriented. The founders of Christianity were more Aristotelian than Christian.

You cannot make a church out of Sosan or Jesus. How can you make a church if you remain choiceless? A church has to be for something and against something; it has to be for God and against the Devil. And in life God and the Devil are not two, they are one. The Devil is one face and God is another face of the same energy – they are not two.

Sometimes he comes as a Devil and sometimes he comes as a God. And if you can go deep and look, you will find they are the same. Sometimes he comes as a thief and sometimes he comes as a virtuous man. Sometimes you will find him in respectable quarters and sometimes with those who are not respected but condemned. He *moves*, he is a movement. And no shore is too distant for him to reach, nobody is beyond him – he moves in everybody.

Jesus makes no distinctions, but Christianity makes distinctions because a religion has to – a religion has to become a morality. And once a religion becomes a morality it is no more a religion. Religion is the greatest daring possible. It takes the greatest courage to be choiceless, because the mind says, "Choose!" The mind says, "Say something! This is wrong, that is good. This is beautiful, this is ugly. I love this, I hate that." Mind says, "Choose!" Mind has a temptation to divide. Once you divide, mind is at ease. If you don't divide, if you say, "I'm not going to say anything. I'm not going to judge," mind feels as if it is on its deathbed.

Aristotle says A is A and cannot be not A – the opposites cannot meet. Sosan says there are no opposites – they are already meeting, they have always been meeting. This is one of the most fundamental truths to be realized, that the opposites are not opposites. It is you who say they are opposites, otherwise they are not opposites. Look existentially and you will feel they are the same energy.

You love a person.... One woman came to me and she said, "For ten years I have been married to a person and we never

quarreled. And now suddenly, what happened? He has left me."

Now, she thinks that if they never quarreled it shows they were in deep love. This is foolish – but this is Aristotelian; the woman is absolutely logical.

She said, "For ten years we have been married. We never quarreled, we were never angry at each other." She is saying, "We were in such deep love that we never fought about anything. There was not even a single moment of conflict. And now, what happened? Suddenly he has left me! Has he gone mad? Our love was so deep." She is wrong.

If love is deep then there is bound to be some quarrel. Sometimes you will fight. And the fight is not going to break the love, it enriches it. If love is there, it will be enriched by fighting; if love is not there, then you part, you separate. Ten years is a long time – even twenty-four hours is too long to be constantly in one state of mind, because mind moves to the opposite.

You love a person; sometimes you feel angry. Really, you feel angry only because you love. Sometimes you hate! Sometimes you would like to sacrifice yourself for your lover, and sometimes you would like to kill the lover. And both are you.

If you never quarreled for ten years, it means there was no love at all. It means it was not a relationship. And you were so afraid that any anger, any conflict, any slight thing could break down the whole thing. You were so afraid you never quarreled. You never believed that the love could go deeper than the quarrel, that the quarrel would be momentary and after the quarrel you would fall into each other's arms more deeply. No, you never trusted that. That's why you managed not to fight. And this is not something to be surprised about, that the man has left. I said, "I am surprised that he remained with you for ten years. Why?"

One man came to me and he said, "Something has gone wrong with my son. I have known him for twenty years – he was always obedient. Such a good boy you cannot find anywhere. He never disobeyed, he never went against me. And now suddenly he has become a hippie. Now suddenly he doesn't listen. He looks at me as if I am not his father at all. He looks at me as if I am a stranger. And for twenty years he was so obedient. What has happened to my son?"

Nothing has happened. This is what was to be expected, because if a son really loves his father he disobeys also. Whom else should he disobey? If a son really loves his father and trusts him, sometimes he goes away also – because he knows the relationship is so deep that by disobeying it is not going to be broken. Rather, on the contrary, it will be enriched. The opposite enriches.

Really, the opposite is not opposite. It is just a rhythm, a rhythm of the same; you obey and then you disobey – it is a rhythm. Otherwise, just going on obeying, obeying, everything becomes monotonous and dead. Monotony is the nature of death, because the opposite is not there.

Life is alive. The opposite is there, a rhythm is there. You move, you come back; you depart, you arrive; you disobey, then you obey also; you love and you hate. This is life, but not logic. Logic says if you love you cannot hate. If you love, how can you be angry? If you love in this way then you love in a monotonous way, the same pitch. But then you will become tense, then it is impossible to relax.

Logic believes in linear phenomena: in one line you move. Life believes in circles: the same line goes up, comes down, becomes a circle.

You must have seen the Chinese circle of *yin* and *yang*. That is how life is: opposites meeting. That circle of *yin* and *yang* is half white, half black. In the white there is a black spot, and in the black there is a white spot. The white is moving into the black, and the black is moving into the white – it is a circle. The woman moving into the man, the man moving into the woman...this is life. And if you observe minutely, you will see it within you.

A man is not a man twenty-four hours a day, cannot be – sometimes he is a woman. A woman is not a woman twenty-four hours a day – sometimes she is a man also. They move to the opposite. When a woman is angry she is no more a woman; she becomes more aggressive than any man and she is more dangerous than any man, because her manhood is purer and never used. So whenever she uses it, it has a sharpness no man can compete with. It is just like soil which has not been used for many, many

years; then you throw the seeds – and a bumper crop!

A woman sometimes becomes a man, but when she becomes then no man can compete. Then she is very dangerous; then it is better for the man to submit. And that's what all men do – they become submissive, they surrender. Because immediately the man has to become the woman, otherwise there will be trouble. Two swords in one seat – there will be trouble. If the woman has become the man, if she has changed the role, immediately the man becomes the woman. Now everything is re-established. Again the circle is complete.

And whenever a man becomes submissive and surrenders, that surrender has a purity no woman can compete with – because ordinarily he is never in that posture, in that game. Ordinarily he stands and fights. Ordinarily he is a will, not surrender. But whenever he surrenders it has an innocence that no woman can compete with. Look at a man in love – he becomes just a small child.

But this is how life moves. And if you understand it then you are not worried at all. Then you know: the lover has departed, he will come back; the beloved is angry, she will love. Then you have patience. With Aristotle you cannot have any patience, because if a lover has departed, he has departed on a linear journey – no coming back, it is not a circle. But in the East we believe in the circle; in the West they believe in the line.

The Western mind is linear, the Eastern mind is circular. So in the East a lover can wait. He knows that the woman who has left him now will come back. She is already on the way, she must be already repenting, she must have already repented, she must be coming; sooner or later she will knock at the door. Just wait... because the opposite is always there.

And whenever a woman comes back after anger, then love again is fresh. Now it is not repetition. The gap of anger destroyed the past. Now she is again a young girl, a virgin girl. Again she falls in love – everything becomes fresh.

If you understand this, then you are not against anything. You know even anger is beautiful, even a quarrel here and there gives tone to life. And everything helps the richness. Then you accept, then deep in acceptance you are patient, then there is no

impatience and no hurry. Then you can wait and pray and hope and dream.

Otherwise, if life is linear, as Aristotle thinks or – as Western thinking has moved from Aristotle to Bertrand Russell – as Bertrand Russell thinks, then life has much impatience. Nobody is going to come back; then you are always trembling, afraid, and then you become suppressive. Then you may stay with a woman for ten years or for ten lives, but that staying is with a stranger. You are controlling yourself, she is controlling herself, and there is no meeting. Life is not logic. Logic is just a part – of course, very clean-cut, categorized, compartmentalized, divided – but life is messy. But what to do? It is so. It is not so compartmentalized, so clear-cut, divided – it is a chaos. But logic is dead and life is alive, so the question is whether to choose consistency or to choose life.

If you are too much for consistency you will become dead, and deadlier and deadlier, because consistency is possible only if you drop the opposite completely. Then you love and only love and only love and are never angry, never hate, never fight. You obey, only obey – never disobedience, never rebellion, never going away. But then everything becomes stale, then the relationship becomes poisonous – then it kills.

This Sosan is not for logic, he is for life. Now, try to understand the significance of his words.

Says Sosan:

The Great Way is not difficult
for those who have no preferences.
When love and hate are both absent
everything becomes clear and undisguised.
Make the smallest distinction, however,
and heaven and earth are set infinitely apart.
If you wish to see the truth
then hold no opinion for or against.
The struggle of what one likes and what one dislikes
is the disease of the mind.

Just like Chuang Tzu: "Easy is right." *The Great Way is not difficult.* If it appears difficult, it is you who make it difficult. The Great Way is easy.

How can it be difficult? Even trees follow it, rivers follow it, rocks follow it. How can it be difficult? Even birds fly in it and fish swim in it. How can it be difficult? Man makes it difficult, mind makes it difficult – and the trick to make any easy thing difficult is to choose, to make a distinction.

Love is easy, hate is easy, but you choose. You say, "I will only love, I will not hate." Now everything has become difficult. Now you cannot even love! To breathe in is easy, to breathe out is easy. You choose. You say, "I will only breathe in, I will not breathe out." Now everything has become difficult.

The mind can say, "Why breathe out? Breath is life. Simple arithmetic: go on breathing in, don't breathe out and you will become more and more alive. More and more life will be accumulated. You will become a great treasure of life. Only breathe in, don't breathe out because breathing out is death."

Remember, the first thing a child has to do when he is born is to breathe in. And the last thing when a man dies will be to breathe out. Life begins with breathing in and death begins with breathing out. Each moment when you breathe in you are reborn; each moment when you breathe out you are dead, because breath *is* life. That's why Hindus have called it *prana*: *prana* means life. Breath *is* life.

The simple logic, simple arithmetic, there is not much trouble, you can make it plain: breath in more and more and don't breathe out, then you will never die. If you breathe out you will have to die. And if you do it too much you will die soon! Arithmetic – simple, easy...appears easy. So what is a logician supposed to do? A logician will only breathe in, never breathe out.

Love is breathing out, hate is breathing in

So what to do? Life is easy if you don't decide, because then you know breathing in and breathing out are not two opposite things; they are two parts of one process. And those two parts are organic parts, you cannot divide them. And if you don't breathe out...? The logic is wrong. You will not be alive, you will be simply, immediately dead.

Try – just breathe in and don't breathe out. You will understand, you will become very, very tense. The whole being would like to breathe out because this is going to be death. If you choose, you will be in difficulty. If you don't choose, everything is easy. Easy is right.

If man is in difficulty it is because of too many teachers who have poisoned his mind, who have been teaching him: "Choose this! Don't do this, do that!" Their do's and don'ts have killed you. And they look logical. If you go to argue with them they will win the argument. Logic will help them: "Look! It is so simple! Why breathe out if it is death?"

And this has happened not only with breathing...or even with breathing. There are schools of yoga which say that your life is counted through breath; your life is counted not in years but in breaths – so breathe slowly. If you take twelve breaths in one minute you will die soon; take six, or three, then you will live long.

Nobody has succeeded, but people go on trying: breathe slowly. Why? – because if you breathe slowly the breath will be going out less and less, so less death will happen to you, or, the longer you will be able to live. The only thing that will happen will be that your zest for life will be lost. It will not be lengthened, but it may appear long.

It is said that married people live longer than bachelors, so somebody asked Nasruddin, "Is it true, Nasruddin?"

Nasruddin said, "It appears so. A married man does not live long, but it appears that he has been living long." Because when there is much trouble time seems longer, when there is no trouble time seems shorter.

These so-called yogis who go on breathing less and less and slower, they only slow down the process of life. They are less alive, that's all. They will not be alive longer, but less alive. They are not living fully; their candle is not burning perfectly. The zest, the enthusiasm, the dance is lost. They drag themselves, that's all.

And this has happened with sex, because with sex people think death enters. And they are right, because sex energy gives birth to life – so the more sex energy moves out, the more life is

moving out. Logical, absolutely Aristotelian, but foolish. And you cannot find greater fools than logicians. It is logical that life-energy comes from sex – a child is born because of sex, sex is the source of life – so keep it in. Don't allow it to go out, otherwise you will be dead. So the whole world has become afraid.

But it is the same, just like keeping the breath in, then the whole being wants to throw it out. So your so-called *brahmacharis*, celibates, who try to keep the sex energy in, the semen in, the whole body wants to throw it out. Their whole life becomes sexual – their mind becomes sexual, they dream of sex, they think of sex. Sex becomes their obsession because they are trying to do something, logical of course, but not true to life. And they don't live long, they die soon.

This is a new finding, a new research: that a man lives longer if he prolongs his love life as much as possible. If a man can make love at eighty years of age he will live longer. Why? Because the more you breathe out, the more you breathe in. So exactly...if you want more life, breathe out more so you create a vacuum inside and more breath comes in. You don't think about breathing in. You simply exhale as much as you can and your whole being will inhale. Love more – that is breathing out – and your body will gather energy from the whole cosmos. You create the vacuum and the energy comes.

It is just like this in every process of life. You eat, but then you become a miser, you become constipated. The logic is right: don't breathe out. Constipation is choosing for breathing in and being against breathing out. Almost every civilized person is constipated; you can measure civilization through constipation. The more constipated a country the more civilized, because the more logical. Why breathe out? Just go on breathing in. Food is energy. Why throw it out? You may not be aware but this is the unconscious getting logical and Aristotelian.

But life is a balance between throwing out and inviting in. You are just a passage. Share, give, and more will be given to you. Be a miser, don't give, and less will be given to you because you don't need it.

Remember, and watch your life processes. If you are really interested in ultimately understanding enlightenment, remember

to give so that more is given to you, whatsoever it is. Breathe out, exhale more. That is what sharing means, giving means.

A gift is giving your energies, so more is given to you. But the mind says...it has its own logic, and Sosan calls that logic the disease.

The Great Way is not difficult...

You make it difficult, *you* are difficult. The Great Way is easy...

...for those who have no preferences.

Don't prefer – just allow life to move. You don't say to life, "Move this way, go to the north, or go to the south." You don't say this – you simply flow with life. You don't fight against the current, you become one with the current....*for those who have no preferences.*

The Great Way is easy...*for those who have no preferences.* And you have preferences – about everything! About everything you bring your mind in. You say, "I like, I don't like. I prefer this, I don't prefer that."

When love and hate are both absent...

When you have no preferences...when all 'for' and 'against' attitudes are absent, both love and hate are absent, you neither like something nor dislike something, you simply allow everything to happen.

...everything becomes clear and undisguised.
Make the smallest distinction, however,
and heaven and earth are set infinitely apart.

But your mind will say, "You will become an animal if you don't prefer. If you don't choose then what will be the difference between you and a tree?" There will be a difference, a great difference, but not the difference which brings the mind in – a

difference which comes through awareness. The tree is choiceless, unconscious; you will be choiceless, conscious. That is what choiceless awareness means and that is the greatest distinction: you will be aware that you are not choosing.

And this awareness gives such profound peace...you become a Buddha, you become a Sosan, a Chuang Tzu. The tree cannot become a Chuang Tzu. Chuang Tzu is like the tree, and plus. He is like the tree as far as choice is concerned, he is absolutely unlike the tree as far as awareness is concerned. He is fully aware that he is not choosing.

When love and hate are both absent....Love and hate both give color to your eyes and then you cannot see clearly. If you love a person, you start seeing things which are not there. No woman is as beautiful as you think when you love her, because you project. You have a dream girl in the mind and that dream girl is projected. Somehow the real girl functions only as a screen.

That's why every love comes to a frustrating point sooner or later, because how can the girl go on playing the screen? She is a real person; she will assert, she will say, "I am not a screen!" How long can she go on fitting in with your projection? Sooner or later you feel they don't fit. In the beginning she yielded, in the beginning you yielded. You were a projection screen for her, she was a projection screen for you.

Mulla Nasruddin's wife was saying to him – I overheard it – she was saying, "You don't love me as much as you loved me before, when you were courting me."

Mulla Nasruddin said, "Darling, don't pay much attention to those things – they were just campaign propaganda. I forget what you said, you forget what I said. Now let's be real."

Nobody can play a screen for you forever because it is uncomfortable. How can somebody adjust to your dream? He has his own reality, and the reality asserts.

If you love a person, you project things which are not there. If you hate a person, again you project things which are not there. In love the person becomes a god, in hate the person becomes a devil – and the person is neither god nor devil. The person is simply himself or herself. These devils and gods are

projections. If you love, you cannot see clearly. If you hate, you cannot see clearly.

When there is no liking, no disliking, your eyes are clear, you have a clarity. Then you see the other as he is or as she is. And when you have a clarity of consciousness the whole existence reveals its reality to you. That reality is God, that reality is truth.

What does it mean? A man like Sosan will not love? His love will have a totally different quality; it will not be like yours. He will love, but his love will not be a choice. He will love, but his love will not be a projection. He will love, but his love will not be a love for his own dream. He will love the real. That love towards the real is compassion.

He will not project this way or that. He will not see a god in you or a devil. He will simply see you and he will share because he has enough – and the more you share, the more it grows. He will share his ecstasy with you.

When *you* love, you project. You love not to give – you love to take, you love to exploit. When you love a person you start trying to fix the person according to you, according to your ideas. Every husband is doing that, every wife is doing that, every friend. They go on trying to change the other, the real, and the real cannot be changed – you will only get frustrated.

The real cannot be changed, only your dream will be shattered and then you feel hurt.

You don't listen to reality. Nobody is here to fulfill your dream. Everybody is here to fulfill his own destiny, his own reality.

A man like Sosan loves, but his love is not an exploitation. He loves because he has got too much, he is overflowing. He is not creating a dream around anybody. He shares with whomsoever comes on his path. His sharing is unconditional, and he does not expect a thing from you. If love expects then there will be frustration. If love expects then there will be unfulfillment. If love expects there is going to be misery and madness.

"No," says Sosan, "neither love nor hate. You simply look at the reality of the other." This is Buddha's love: to see the reality of the other, to see the other as he is, just to see the reality – not to project, not to dream, not to create an image, not to try to fix the other according to your image.

When love and hate are both absent
everything becomes clear and undisguised.

Mind has to love and hate, and mind has to go on continuously fighting between these two. If you don't love and don't hate, you go beyond mind. Where is the mind then? Within you, when choice disappears mind disappears. Even if you say, "I would like to be silent," you will never be silent because you have a preference. This is the problem.

People come to me and they say, "I would *like* to be silent, I don't want these tensions any more." I feel sorry for them – sorry because what they are saying is stupid. If you don't want tensions any more you will create new ones, because this not-wanting is going to create a new tension. And if you want silence too much, if you are too much after it, your silence itself will become a tension. You will be more disturbed because of it now.

What is silence? It is a deep understanding – understanding of the phenomenon that if you prefer, you will be tense. Even if you prefer silence, you will be tense.

Understand, feel it – whenever you prefer, you become tense; whenever you don't prefer, there is no tension, you are relaxed. And when you are relaxed, your eyes have a clarity; they are not crowded with clouds and dreams. No thoughts move in the mind; you can see through. And when you can see the true, it liberates. Truth liberates.

Make the smallest distinction, however,
and heaven and earth are set infinitely apart.

The smallest distinction, the slightest choice, and you are divided. Then you have a hell and a heaven, and between these two you will be crushed.

If you wish to see the truth,
then hold no opinion for or against.

Move without opinion. Move naked, with no clothes, with no

opinions about truth, because truth abhors all opinions. Drop all your philosophies, theories, doctrines, scriptures! Drop all rubbish! You go silent, unchoosing, your eyes just ready to see what is, not in any way hoping to see some of your wishes fulfilled. Don't carry wishes. It is said the path of hell is completely filled with wishes – good wishes, hopes, dreams, rainbows, ideals. The path of heaven is absolutely empty.

Drop all the burdens! The higher you want to reach, the less burdened you must be. If you go to the Himalayas you have to unburden yourself completely. Finally, when you reach Gourishankar, Mt Everest, you have to drop everything. You have to go completely naked, because the higher you move, the more weightless you need to be. And opinions are weights on you. They are not wings, they are like paperweights. Opinionless, without any preference...*If you wish to see the truth, then hold no opinion for or against.*

Don't be a theist and don't be an atheist if you really want to know what truth is. Don't say, "There is God"; don't say, "There is not," because whatsoever you say will become a deep desire. And you will project whatsoever is there hidden in the desire.

If you want to see God as a Krishna with a flute on his lips, someday you will see him – not because Krishna is there, only because you had a seed of desire that you projected on the screen of the world. If you want to see Jesus crucified, you will see.

Whatsoever you want will be projected, but it is just a dream world – you are not coming nearer to the truth. Become seedless within: no opinion, no thought for or against, no philosophy. You simply go to see that which is. You don't carry any mind. You go mindless.

If you wish to see the truth,
then hold no opinion for or against.
The struggle of what one likes and what one dislikes
is the disease of the mind.

This is the disease of the mind: what one likes and what one does not like, for and against. Why is the mind divided? Why

can't you be one? You would like, you wish to be one, but you go on watering the divisions, the preferences: likes and dislikes.

Just the other day a woman came and she said, "Bless me, I would like your blessings."

But I saw she was troubled, worried, so I asked, "What is the matter?"

She said, "But I am already initiated by another master."

A struggle – she wants my blessings but the mind says that I am not her master. She has another master, so what to do? I told her to drop both. It will be easier if I say to her, "Drop the old. Choose me." It will be easier, because then the mind can go on functioning, but the trouble will remain the same. The name of the disease will change, but the disease will remain the same. Again, somewhere else, the same doubt will arise, the same wavering.

But if I say, "Drop both"...because that is the only way to reach to a master, when you don't have any preference this way or that. You simply come empty. You simply come without an opinion. You simply come vacant, receptive. Only then do you come to a master! There is no other way. And if the master is going to become the door to the truth, this is going to be so, because this is the preparation, this is the initiation.

A master is to help you to become opinionless, mindless. If the master himself becomes your choice then he will be a barrier. Then you have again chosen, again the mind has been used. And the more you use the mind, the more it is strengthened, the stronger it becomes. Don't use it.

Difficult, because you will say, "What will happen to our love? What will happen to our belonging? What will happen to our beliefs? What will happen to our religion, church and temple?" They are your burdens. Be freed of them, and let them be freed of you. They are keeping you here, rooted, and truth would want you to be liberated. Liberated you reach, with wings you reach, weightless you reach.

Says Sosan:

The struggle of what one likes and what one dislikes
is the disease of the mind.

How to overcome it? Is there any way to overcome it? No, there is no way. One has simply to understand it. One has simply to look at the facticity of it. One has just to close one's eyes and look at one's own life – watch it – and you will feel the truth of Sosan. And when you feel the truth, the disease drops. There is no medicine for it, because if medicine is given to you you will start liking the medicine. Then the disease will be forgotten but the medicine will be liked, and then the medicine becomes a disease.

No, Sosan is not going to give you any medicine, any method. He is not going to suggest to you what to do. He is simply going to insist again and again and again, a thousand and one times, that you understand how you have created this whole mess around you, how you are in such misery. Nobody else has created it; it is your mind's disease of preference, of choosing.

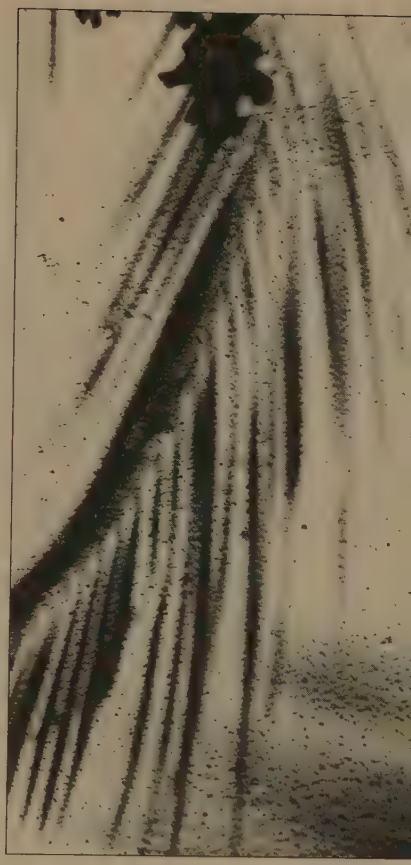
Don't choose. Accept life as it is in its totality. You must look at the total: life and death together, love and hate together, happiness/unhappiness together, agony/ecstasy together. If you look at them together, then what is there to choose? If you see they are one, then from where can choice enter? If you see agony is nothing but ecstasy, ecstasy nothing but agony; if you can see happiness is nothing but unhappiness; love is nothing but hate, hate is nothing but love – then where to choose? how to choose? Then choice drops.

You are not dropping it. If you drop it, that will become a choice – this is the paradox. You are not supposed to drop it, because if you drop it that means you have chosen for and against. Now your choice is for totality. You are for totality and against division, but the disease has entered. It is subtle.

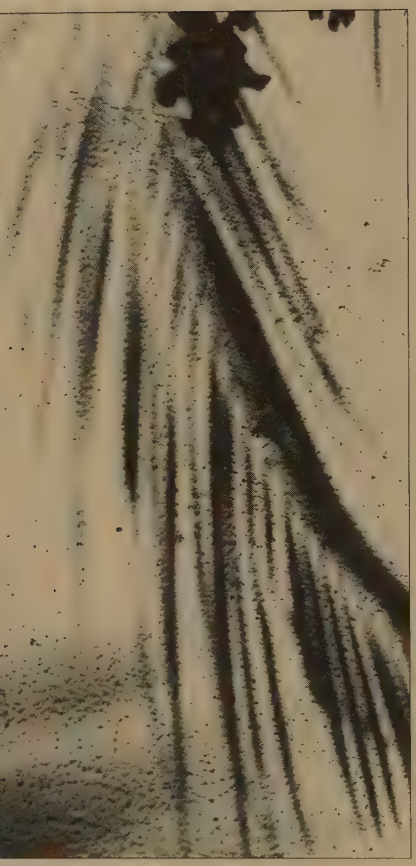
You simply understand, and the very understanding becomes the dropping. You never drop it. You simply laugh...and you ask for a cup of tea.

Enough for today?

CHAPTER 2



The Way Is Perfect



When the deep meaning of things is not understood the mind's essential peace is disturbed to no avail. ≈ *The Way is perfect like vast space where nothing is lacking and nothing is in excess.* ≈ *Indeed, it is due to our choosing to accept or reject that we do not see the true nature of things.* ≈ *Live neither in the entanglements of outer things, nor in inner feelings of emptiness.* ≈ *Be serene without striving activity in the oneness of things, and such erroneous views will disappear by themselves.* ≈ *When you try to stop activity to achieve passivity, your very effort fills you with activity.* ≈ *As long as you remain in one extreme or the other you will never know oneness.* ≈ *Those who do not live in the single Way fail in both activity and passivity, assertion and denial.*

A few things before we enter this sutra of Sosan. In the West, just a few years back, there was a French hypnotist, Emile Coué; he happened to rediscover one of the basic laws of the human mind. He called it "the law of reverse effect" – that is one of the oldest sutras in Taoist and Zen thinking. Sosan is talking about this law. Try to understand this law, then his sayings will be simple to understand.

For example, if you don't feel sleepy what will you do? You will try to get into sleep – you will make efforts, you will do this and that, but whatsoever you do will bring just the reverse; just that which you need will not come. Just the opposite will happen, because any activity, any effort, is against sleep.

Sleep is a relaxation. You cannot bring it, you cannot do anything for it to happen. You cannot force it, you cannot will it – it is not a part of your will at all. It is moving into the unconscious, and your will is just a fragment of the conscious.

When you move into the unconscious, towards the depth, that fragment which is consciousness, that fragment which is will, is left on the surface. You cannot take your surface to the depth, you cannot take your circumference to the center. So when you make efforts to go into sleep, it is a self-destructive thing. You are doing something which will become just the opposite – you will become more awake. The only way to enter into sleep is not to do anything. If it is not coming, it is not coming. Wait...don't do anything! Otherwise you will push it further away and a distance will be created. Just wait on the pillow, put off the light, close your eyes, relax and wait. Whenever it comes, it comes. You cannot bring it by any act of your will – will is against the unconscious.

And this happens in many things in life: just the opposite comes out of it. If you want to be silent, what will you do? Because silence is just like sleep. You cannot force it. You can allow it to happen, it is a let-go, but there is no way to work it out. What will you do if you want to be silent? If you do anything you will be less silent than ever.

If you want to be quiet, what will you do? – because quietness means non-doing. You simply float, you simply relax! And when I say simply relax, I *mean* simply. No method is to be used for relaxation, because method means again you are doing something.

There is a book; the title of it is *You Must Relax!* And 'must' is just against relaxation; the 'must' should not be brought in, otherwise you will become more tense.

This law was discovered by Emile Coué, and he said, "Let things happen, don't force them." There are things which can be forced – all that belongs to the conscious mind can be forced. But there are things which cannot be forced. All that belongs to the unconscious, to your depth, cannot be forced.

It happens many times: you are trying to remember a name or a face and it is not coming, but still you feel it is just on the tip of your tongue. The feeling is so deep that you feel it is going to come and you try to bring it. And the more you try, the more it is not coming. You even become suspicious whether the feeling is true or not. But you feel – your whole being says it is there, just on the tip of your tongue. But why is it not coming if it is on the tip of your tongue? It will not come. Do whatsoever you want to do, it will not come.

Then you get frustrated, then you feel hopeless, then you drop the whole project. You go in the garden, you start working in the garden, or you start reading the newspaper, or you put on the radio and listen to music – and suddenly it pops up. What happened?

It belonged to the unconscious, it was deep in you. And the more you tried, the narrower you became; and the more you tried, the more the unconscious was disturbed. It became a chaos, then everything became unsettled. It was there just on the tip, but because you were too active to bring it out...you were using will, and will cannot bring anything out of your depth.

Only surrender brings it, only when you let go.

So when you went into the park or into the garden, started reading the newspaper, digging a hole in the earth, listening to the music, you forgot about the whole project...suddenly it was there. This is the law of reverse effect. With the unconscious, remember, will is of no use – not only of no use, it is also dangerous, harmful.

Lao Tzu, Chuang Tzu, Bodhidharma, Sosan – they are the Masters of this law of reverse effect. And this is the difference between Yoga and Zen. Yoga makes every effort and Zen makes no effort, and Zen is truer than any Yoga. But Yoga appeals, because as far as you are concerned doing is easy – howsoever hard, but doing is easy.

Non-doing is difficult. If someone says, "Don't do anything," you are at a loss. You again ask, "What to do?" If someone says, "Don't do anything," that is the most difficult thing for you. It should not be so if you understand.

Non-doing does not require any qualification. Doing may require qualification, doing may require practice. Non-doing requires no practice. That's why Zen says enlightenment can happen in a single moment – because it is not a question of how to bring it, it is a question of how to allow it. It is just like sleep: you relax and it is there, you relax and it pops up. It is struggling within your heart to come up. You are not allowing it because you have too much activity on the surface.

Have you ever noticed the fact that almost ninety percent of children are born in the night, not in the day? Why? It should be fifty-fifty. Why do they choose the night more? And ninety percent! Because the mother is unconscious, in a let-go. She is sleeping and the child can come out easily.

If she is aware, she will make effort and the law of reverse effect will be there. When the mother is awake, she will make every effort so that she goes beyond the pain and the thing is finished, the child is born. And every effort is a barrier; she is putting up hindrances. The more she tries, the narrower becomes the passage, and the child cannot come out.

In primitive societies mothers have no pain when they give birth to a child, not at all, no pain. And this is a miracle. When

for the first time Western medical science discovered this – that there are still primitive societies where the mothers have no pain at all – they could not believe it. How is it possible?

Then many experiments were tried, many research projects, and it was found that it is because they are unconscious. They live like wild animals; there is no fight, no struggle, no forcing. They don't will anything, they simply float. They are primitive, they don't have a very conscious mind. The more civilized, the more you have a conscious mind. The more civilized, the more your will is trained, and your unconscious goes further and further, deeper, and there exists a gap.

If something is to be done, howsoever difficult, you can find the know-how, how to do it. You can learn the technique; there are experts, you can be trained. But in Zen nobody can be trained. In God there are no experts and no authorities – cannot be, because it is not a question of know-how, it is a question of relaxing into your being, not doing. The greatest thing will happen to you only when you are not there. And if you are doing something you are bound to be there.

Sleep comes when you are not there. Enlightenment also follows the same rule – it comes when you are not there. But when you are doing, how will you be absent at the same time? If you are doing something you will be there. Action feeds the ego. When you are not doing anything the ego cannot be fed. It simply disappears, it dies, it is not there. And when the ego is not there, the light descends.

So whatsoever you are doing willfully will be the barrier. In my meditations here, do them, but not willfully. Don't force them; rather, let them happen. Float in them, abandon yourself in them. Be absorbed, but not willfully. Don't manipulate, because when you manipulate you are divided, you become two: the manipulator and the manipulated. Once you are two, heaven and hell are created immediately; then there is vast distance between you and the truth. Don't manipulate, allow things to happen.

If you are doing the Kundalini Meditation, allow the shaking – don't *do* it! Stand silently, feel it coming, and when your body starts a little trembling, help it, but don't *do* it! Enjoy it, feel blissful about it, allow it, receive it, welcome it, but don't *will* it.

If you force, it will become an exercise, a bodily physical exercise. Then the shaking will be there, but just on the surface. It will not penetrate you. You will remain solid, stone-like, rock-like within. You will remain the manipulator, the doer, and the body will only be following. The body is not the question, *you* are the question.

When I say shake, I mean your solidity, your rock-like being should shake to the very foundations, so it becomes liquid, fluid, melts, flows. And when the rock-like being becomes liquid your body will follow. Then there is no shaker, only shaking; then nobody is doing it, it is simply happening. Then the doer is not.

Enjoy it, but don't will it. And remember, whenever you will a thing you cannot enjoy it. They are reverse, opposites; they never meet. If you will a thing you cannot enjoy it, if you enjoy it you cannot will it.

For example, you can will your love. You can do it according to the manuals, but then you will not enjoy it. If you enjoy it you will have to throw all manuals; all Kinseys and Masters and Johnson's, you have to throw them all. You have to forget completely about all that you have learned about love. In the beginning you will be at a loss, because there are no guidelines, no maps. How to start?

Just wait...and let your inner energy move, and follow that energy wherever it leads. It may take a little time, but when love comes it overtakes you. You are no more there. Love is there but there is no lover. Love happens as an energy, but it has no ego within it. Then it is tremendous, then it is a great release. And then love becomes an ecstasy, and you know something that has been known to those who have come to the divine. You know a fragment of it, a drop of the ocean. You know a ray – and then the taste comes to you.

Meditation, God, enlightenment, nirvana, they all came into being through love, because through love a glimpse was achieved. And when the glimpse was there, daring souls went on an adventure to find the source from where this glimpse comes. Through love, God has been discovered. That's why Jesus goes on saying...whenever somebody asks, "What is God?" he says, "God is love," because through love the first glimpse comes.

But the process is the same: you cannot will love. If you will, the whole beauty is lost, the whole thing becomes mechanical. You go through the whole ritual, but nothing happens. There is no ecstasy – it is something to be done and be finished. It never reaches to your center, it never shakes your foundations, it never becomes an inner dance. It is not a throbbing of your being, it is just an act on the periphery.

Remember, love cannot be willed, and neither can meditation.

Throw all knowledge, because knowledge is needed only when you have to do something. When you don't have to do anything, what knowledge is needed? You don't need any knowledge. You need just to have a feel, a knack – how to drop, how not to be. And when I say 'how' I don't mean technically, when I say 'how' I don't mean that you have to know a technique. You have simply to search for it.

I will suggest two things which will be helpful. One is sleep: try to find out how sleep happens, how you fall into sleep. You may have a ritual but that ritual is not creating sleep, it helps. Everybody has a ritual. Small children have their rituals, a particular posture. Every child has his own posture, he may take his thumb in his mouth. It does not give you sleep, but it helps for that child – he has found his own ritual. If *you* follow that child you will not fall into sleep.

And the same is the case with all techniques of meditation – everybody finds his own ritual. It helps because it gives you a climate. You put off the light, you have a certain incense burning in the room, you have a certain type of pillow, a certain height, softness. You have a certain type of rug, you have a certain posture. This all helps, but this is not a cause of it. If somebody else follows it, this may become the hindrance. One has to find one's own ritual.

A ritual is simply to help you to be at ease and wait. And when you are at ease and waiting, the thing happens. Just like sleep God comes to you, just like God love comes to you. You cannot will it, you cannot force it.

And your whole life has become a problem because you have learned too much how to do things. You have become very efficient in mechanical things because they can be done, but you

have become absolutely inefficient in human things, because they cannot be learned and they cannot be technically done; you cannot become efficiency experts in them.

Whenever there is a mechanical thing to do there can be a training place for it, but consciousness cannot be trained. And you go after gurus, this and that, to find some technique, some mantra, so that you become enlightened....There is no mantra which can make you enlightened.

This is the mantra: Sosan says that you will have to become more understanding – less will, more let-go; less effort, more effortlessness; less doing of the conscious, more swimming in the unconscious.

Now try to understand the sutra:

When the deep meaning of things is not understood
the mind's essential peace is disturbed to no avail.

If you understand, there will be peace. If you don't understand, there will be disturbance, tension and anguish. Whenever somebody is in anguish it shows he has not understood the thing, the deeper meaning of things.

And you go on accusing others that because of them you are in anguish. Nobody here is in anguish because of others. You are in anguish because of your nonunderstanding or your misunderstanding.

For example, somebody came to me – a husband, a father of five children – and he said that he was very much disturbed because the wife goes on quarreling, tries to dominate him and the children don't listen to him...."The mother has become too influential and the children listen to her, they don't listen to me. I am nobody and I am in much anguish. Do something for me. Through your grace let my wife become a little more understanding."

I said, "That's impossible. Through my grace or through anybody's grace, the other cannot be made more understanding. *You* can be. And when you ask for the other's understanding you miss the whole point. Why does the wife look dominating? She

looks dominating because you are also struggling for domination. If you are not struggling for domination she will not look dominating. It is a struggle, because you are after the same goal. And what is wrong if the children follow the mother? But you would like the children to follow you – hence the struggle."

Try to understand! Everybody is trying to dominate. That is the nature of the ego: to make every effort to dominate the other. Whether the other is husband, wife, or children or friends makes no difference – but to dominate, to find ways and means to dominate.

And if everybody is trying to dominate and you are also trying to dominate, there will be struggle. The struggle is not because others are trying to dominate, the struggle is because you are not trying to understand how the ego functions.

You drop out of it! The others cannot be changed, and you will be unnecessarily wasting your life if you try to change the others. That is *their* problem. They will suffer if they are not understanding, why should you suffer? You simply understand that everybody is trying to dominate: "I drop out of it, I will not try to dominate"...your struggle disappears. And a very beautiful thing happens.

If you don't try to dominate, the wife starts feeling foolish, and by and by she starts looking silly to herself – because the other is no more there to fight. When you fight you strengthen the other's ego, and this is a vicious circle.

When you don't fight then the other feels he is fighting alone, in a vacuum: fighting with the wind or fighting with a ghost, but not fighting with anybody. And then you give an opportunity for the other also to see, to understand. Then the wife cannot throw the responsibility on you, she has to carry her own responsibility.

The same is the problem with everybody because human nature functions similarly, more or less; the differences are only of degrees. If you try to understand, you become a dropout. Not that you drop out of the society, not that you become a hippie and go and make a commune – that is not the point. Psychologically you are no more in these trips of egos, domination, aggression, violence, anger. You are no more part of it. Then a distance is created, a detachedness. Now you can look at things and you

can laugh...how foolish man is! And you can laugh...how ridiculous you have always been!

It is said about Rinzai that when he got up in the morning he would laugh a belly laugh so loud that the whole monastery – five hundred sannyasins were there – they would hear it. In the evening when he went to sleep, he would again have a belly laugh.

Many people asked why, but he would simply laugh and he would not answer. When he was dying somebody asked, "One thing: tell us why you were laughing every day, morning and evening, the whole of your life? Nobody knows, and whenever we asked you laughed again. This is the only mystery. Please reveal it before you leave the body."

Said Rinzai, "I laughed because of the foolishness of the world. In the morning I laughed because now again I entered the world and everybody around was a fool. And in the evening I laughed that one day had passed so well!"

You will laugh, you will not be in anguish. The whole thing is so ridiculous all around, but you cannot see it because you are a part of it. You are so much involved in it, you cannot see it. The ridiculousness cannot be known unless you gain a distance, a detachedness.

Says Sosan:

When the deep meaning of things is not understood
the mind's essential peace is disturbed to no avail.

And you gain nothing, you reach nowhere, you simply get disturbed. Where have you reached? What have you gained by your anxiety, tension, disturbedness? What are you? Where are you moving? Nothing is gained...even if something is gained...it may seem that through your being disturbed you are gaining something. You are not gaining something. On the contrary, you are losing. You are losing the precious moments which can become blissful, the precious time, energy, life, in which you could have flowered. And you cannot flower.

But you always think – this is the ignorant point of view – you always think, "The whole world is wrong, and if I could change everybody then I would be happy." You will never be happy, you *cannot* be happy – this is the base of unhappiness. Once you understand that it is not for you to change the whole world, the only thing that you can do is to change yourself.

Bayazid, a Sufi mystic, has written in his autobiography, "When I was young I thought and I said to God, and in all my prayers this was the base: 'Give me energy so that I can change the whole world.' Everybody looked wrong to me. I was a revolutionary and I wanted to change the face of the earth.

"When I became a little more mature I started praying: 'This seems to be too much. Life is going out of my hands – almost half of my life is gone and I have not changed a single person, and the whole world is too much.' So I said to God, 'My family will be enough. Let me change my family.'

"And when I became old," says Bayazid, "I realized that even the family is too much, and who am I to change them? Then I realized that if I can change myself that will be enough, more than enough. I prayed to God, 'Now I have come to the right point. At least allow me to do this: I would like to change myself.'

"God replied, 'Now there is no time left. This you should have asked in the beginning. Then there was a possibility.'"

This, everybody asks in the end. One who asks in the beginning, he has understood the nature of things. He understands that even to change oneself is not an easy thing. You are a whole world within you; you carry the whole world. All that exists, exists within you. You are a whole universe, not a small thing – if this change can happen you have attained. Otherwise:

When the deep meaning of things is not understood,
the mind's essential peace is disturbed to no avail.
The Way is perfect, like vast space
where nothing is lacking and nothing is in excess.
Indeed, it is due to our choosing to accept or reject
that we do not see the true nature of things.

The Way is perfect, like vast space where nothing is lacking and nothing is in excess....

Everything is as it should be; you just have to settle in it, only you are unsettled. Everything is as it should be...nothing is lacking and nothing is in excess.

Can you think of a better universe than this? If you are wise, you cannot; if you are a fool you can. Nothing can be better than this, as it is. The only problem is you are not settled in it. Be settled in it and the way is perfect, like vast space, and nothing is lacking and nothing is in excess. Everything is balanced. Only you are the problem; the world is not the problem at all.

This is the difference between a political mind and a religious mind, and you are all political minds. A political mind thinks, "I am absolutely okay, everything else is wrong." So he starts to change the world – a Lenin, a Gandhi, a Hitler, a Mao.

The political mind thinks, "Everything is wrong. If everything is settled then it will be beautiful."

A religious mind thinks, "Only I am not settled. Otherwise, everything is as perfect as it can be."

Perfect is the way like vast space: nothing is lacking and nothing is in excess. Everything is as it should be, absolutely balanced. Only you are wavering, only you don't know where to go, only you are divided. Just think: if man disappears from the earth, the world will be absolutely perfect, absolutely beautiful – there will be no problem.

Problems come with man, because man's way of looking at things can go wrong – because man has a consciousness, and that consciousness creates trouble. Because you can be conscious, you can divide things. Because you can be conscious you can say, "This is right and that is wrong." Because you can be conscious you can say, "This is ugly and that is beautiful."

This consciousness is not enough. If it becomes more, if it becomes a circle, perfect consciousness, then again everything is settled

Nietzsche has said – and he has many insights to reveal – he has said that man is a bridge, he is not a being. He is a bridge, something to go beyond. You cannot make a house on the bridge. That's what Jesus says: "Go through it. Don't make a

house on it, it is just a bridge." Nietzsche's sentence is: "Man is just a bridge between two eternities, the eternity of nature and the eternity of God."

Everything is okay in nature, everything is okay in God. Man is a bridge, he is just in the middle, half nature, half God – that is the trouble. Divided, the past belongs to nature, the future belongs to God. Tense, like a rope stretched between two eternities, sometimes moving towards nature, sometimes moving towards God, sometimes this way, sometimes that way; a constant trembling and wavering, unsettled.

Become settled, and either way will do. Chuang Tzu is in favor of being settled again in nature. If you settle in nature you become like gods, you become gods. Buddha is in favor of moving ahead and becoming God, then you will be settled. Either go back or go to the very end, but don't stay on the bridge.

And this is the thing to be understood – one of the very significant things, one of the foundations – that whether you go back or you go ahead, you reach the same goal. The question is not of backwards or forwards, the question is of not being on the bridge.

Lao Tzu, Chuang Tzu, they say to fall back into nature, Tao. Shankara, Buddha, Jesus, they say to go ahead, pass through the bridge, reach the divine. This will look very paradoxical, but it is not – because both the banks are the same, because this bridge is a circle.

Whether you go back or you go forwards you reach the same goal, the same point of being at ease, whatsoever you choose. If you feel that let-go is impossible for you, then follow Patanjali – effort, will, striving, seeking – then you will move forward. If you feel that you can understand the law of reverse effect, not only understand it but let it happen within you, then follow Sosan, Chuang Tzu: fall back. But don't remain where you are; on the bridge you will be divided. You can not be at ease there, you cannot make your home there. The bridge is not a place to make a home. It is not a goal, it is just something to be passed.

Nietzsche says man is something to be transcended, man is not a being. Animals have being, God has being, man has no being yet. He is just a transition, a transitory stage, a passing

from one perfection to another. In between, he is divided.

Sosan says fall back, and if you ask me I will say Sosan is easier than Patanjali. The same will happen in the end. Much effort will bring you to effortlessness, no-effort also will bring you to effortlessness – because effort can never be the goal, effort can only be the means. You cannot go on making effort forever and forever. You make effort to reach a state of effortlessness.

With Patanjali, effort is the path, effortlessness is the goal; effort is the means, effortlessness is the end. With Sosan effortlessness is the means, effortlessness is the goal. With Sosan the first step is the last step; with Sosan there is no distinction between means and goals. But with Patanjali there is – you have to make many steps.

So with Patanjali the enlightenment will be gradual. With Sosan the enlightenment can be instantaneous, in this very moment – it can be sudden. If you can understand Sosan then there is nothing more beautiful than that. But if you cannot understand, then Patanjali is the only way.

The Way is perfect, like vast space
where nothing is lacking and nothing is in excess.
Indeed, it is due to our choosing to accept or reject
that we do not see the true nature of things.

Because we accept or reject, that's why we cannot see the true nature. Then you bring your ideas, opinions, prejudices, and then you color everything. Otherwise everything is perfect. You have just to look. Pure. A look without any ideas, a look without any rejection. Acceptance. A pure look, as if your eyes don't have a mind behind them, as if your eyes are just mirrors: they don't say, "Beautiful. Ugly." A mirror simply mirrors whosoever comes before it – it has no judgment.

If your eyes have no mind behind them, they just mirror. They simply look. They don't say, "This is good and that is bad" – they don't condemn, they don't appreciate. Then everything is as clear as it can be, nothing is to be done. This *clarity*, these eyes without opinions and prejudices – and you have become enlightened.

Then there is no problem to be solved. Then life is no more a riddle. It is a mystery to be lived, enjoyed, a dance to be danced. Then you are not in any conflict with it, then you are not doing anything here. Then you are simply enjoying, then you are blissful.

This is what heaven means: where you are not expected to do anything, where you don't try to earn bliss – where bliss is natural, where it showers on you. This can happen here and now. It has happened to Sosan, it has happened to me, it can happen to you. If it can happen to one, it can happen to all.

Live neither in the entanglements of outer things,
nor in inner feelings of emptiness.
Be serene without striving activity in the oneness of things
and such erroneous views will disappear by themselves.

Don't divide the outer from the inner. Sosan says, "Don't say, 'I am interested in the outer.'" There are two types of people, and both will be in misery. C.G. Jung divides humanity into two types: one he calls extroverts, the other he calls introverts. Extroverts are interested in the outer. They are active people, worldly – after wealth, prestige, position, power. They become politicians, they become social reformers, they become great leaders, great industrialists. They are interested in things, the outer world; they are not interested in themselves.

Then there are introverts. They are not very active people. If they have to do something they will do, otherwise they have no inclination to do. They would like to remain with closed eyes. They become poets, mystics, meditators, contemplatives. They are not interested in the world, they are interested only in themselves; they close their eyes and they introvert their energies. But Sosan says these both are wrong because they are divided.

A person who is an extrovert will always feel inside that something is lacking. He may become a very powerful man: deep inside he will feel he is impotent, powerless. Outwardly he may accumulate much wealth, inwardly he will feel poor. He may be

a great success in the world; deep down, if you inquire, he knows he has been a failure. He is unbalanced, he has paid too much attention to the outer. He has moved in one extreme, and whenever there is extreme there is imbalance.

And the person who has been a poet, a contemplative, a mystic, who has always remained within himself, will always feel something is lacking, because he is not rich in the outer world. And the outer world is also beautiful. Flowers are there, and stars, and the sun rises there, and rivers flow and waterfalls sing. He is poor because he has been denying the whole universe; unnecessarily, he has lived in his own cave when he could have moved and known the many mysteries, the million mysteries around. He has remained a closed man, enclosed in himself, imprisoned. These two are the extremes.

Avoid extremes. Don't make a distinction between outer and inner, and don't become one of Jung's types, either extrovert or introvert.

Sosan says: Be flowing, balancing. Outer and inner are just like the right and left leg. Why choose one? If you choose one, all movement stops. They are like two eyes: if you choose one then you will be able to see, but your vision is not three dimensional anymore, the depth is lost. You have two ears: you can use one, you can be addicted to the idea that you are a left ear type or a right ear type, but then you lose. Then half the world is closed to you.

The inner and outer are just two eyes, two ears, two legs – why choose? Why not use both choicelessly? And why divide? Because you are one! The left leg and the right leg only appear to be two. You flow within both – the same energy, the same being. You look through both your eyes. Why not use inner and outer and give them a balance? Why move to the extreme?

Remember, not only have people moved to the extreme, societies have also moved to the extreme. The East has remained introvert, hence the poverty. Who is responsible for it? Millions of men, dying every day. And those who are alive, they are also not alive – they are half starved. Who is responsible for this? – the introverts, the mystics, the poets, who talked too much of the inner and who condemned the outer; who said, "Outside is not for us";

who said, "Outside is wrong"; who said, "The outer world is something to be condemned. Live in the inner." They raised the inner higher than the outer, and the balance was lost.

The East has created introverts, but the outer beauty is lost. You see dirtiness all over in the East. I know how difficult it is for a Western man to come and live in the dirtiness of India. It is dirty – who is responsible? Why so much dirtiness? Why so much disease? Why so much ill health, starvation? – because the outer was neglected.

We were interested in purifying the inner, so: "Why bother about the outer dirtiness? Let it be. It is material, nothing to worry about. We are interested in the inner purity. Why bother about the body? Why bother about others?"

The result is that the East is one sort of imbalance. And the West is another sort: they are extroverts. They have created much wealth never created before, much cleanliness outside, better clothes – emperors may feel envious – better food, better hygienic conditions, beautiful surroundings, everything, but extrovert. And the inner being is poor, the inner being is empty.

So the East goes on teaching the West about the inner being. Eastern gurus go on teaching the West how to meditate, and Western gurus go on teaching the East how to be better engineers, how to be better electricians, how to be better city planners, how to create more wealth, how to advance technologically, how to raise the standard of living. So if you have to learn medicine you have to go to the West; if you have to learn meditation you have to come to the East.

But both are extremes and both are dangerous. Extremes are always dangerous. And the danger is that the wheel can turn, and the East can become materialist and the West can become spiritualist. There is every possibility that this is going to happen, because now the East is turning communist – that is the extreme of materialism – and the West is becoming too much spiritualist. The danger is there: the wheel may turn, because you are fed up with the outside world you want to move inside, you need an inner trip.

You may go on the inner trip. Look at the hippies; they are the future of the West. They are against technology – the same type,

the introvert type that has devastated the whole East, that has been catastrophic to the East. They are against technology, they are against outside cleanliness. You cannot find more dirty people than hippies; they will not take a bath, they will not change their clothes. They say these are outside things – they are on the inner trip. They are interested in meditation, but they are not interested in sanitation. No...the same foolishness, the same extreme, the same opposite. It is appealing, because when you have lived on one extreme the mind says, "Now move to the other because this has not been fulfilling. This extreme has failed, so move to the opposite." But remember, it is easy to move from one extreme to another, but extremes never fulfill. Look at the East, the inner extreme has also not been a fulfillment, it has also been a failure. It is not a question of outer and inner, it is a question of balance. Balance succeeds, imbalance fails.

And outer and inner are not two. Where does outer end and inner start? Can you demark, can you make a boundary? Can you say, "Here the outer ends and the inner starts?" Where? They are not divided. Those divisions are of the mind. Inner and outer are one: the outer is just the inner extended, the inner is just the outer penetrating. They are one – two hands, two legs, two eyes of one being.

Is the outer outside of God? It cannot be, because nothing can be outer to God, nothing can be out of him. The whole must include the outer and the whole must include the inner. For the whole there is nothing like outer and nothing like inner. This is what Sosan says. He says:

Live neither in the entanglements of outer things,
nor in inner feelings of emptiness.
Be serene without striving activity in the oneness of things
and such erroneous views will disappear by themselves.

People come to me – and mind is so cunning – they come to me and they say, "We would like to take sannyas but we want inner sannyas, not outer. We will not change clothes." And they say, "Why outer? Let it be just inner!" They don't know what

they are saying. Where does the inner start?

When you eat food you never say, "Let it be inner. When you are thirsty and you drink water, you never say, "Let it be inner. Thirst is inner, so why take outer water?" But where does the water end and where does the thirst start? Because if you take water the thirst disappears, so it means there is a meeting – somewhere the outer water meets the inner thirst. Otherwise how can it disappear?

You feel hungry and you take food. Food is outer, hunger is inner; for inner hunger why take outer food? Why be foolish? Take something inner. But there is no inner food. Hunger is inner, food is outer, but somewhere the food goes in. It changes territory: it becomes your blood, it becomes your bones. It becomes the very stuff your mind is made of, it becomes your thinking.

Food becomes your thought. And if food becomes your thought, remember, food will also become your no-thought. Food becomes your mind, food becomes your meditation. Without mind can you meditate? Without mind how will you become no-mind? Without thinking how will you drop thinking? Mind is very subtle food, no-mind is the subtlest food – but there is no division.

So when you want to take sannyas, even the color transcends territory. It starts from the outer and by and by penetrates into the deeper. It colors your very being; even the clothing touches your soul. It has to be so, because outer and inner are not two, they are one. A simple gesture – it looks outer, goes to the very being, and it comes from there. Remember, don't play games and don't divide existence. It is undivided.

When you love a person you would like to hug the body. You will not say, "I love you, but I love you in the inner." There was a fat girl here, very very fat. She told me, "I have got only one boyfriend and he also says, 'I love only your spirit, not your body.'"

She felt very much hurt, because when you say to a person, "I only love your soul, not your body," what does it mean? When you love a person you love totally, you cannot make divisions. This is a cunning trick. That boy really does not love the girl, he is playing a game. He wants to say, "I don't love," but he cannot say that.

If you don't want to take sannyas, don't take it! But don't play games, don't be cunning, don't try to be clever. Don't say, "This is outer and I would like something inner."

In existence, the outer meets the inner, the inner meets the outer; they are two wings of one being. And no bird can fly with one wing, and no being can grow with one wing – you need both. This world needs God as much as God needs this world. This world cannot exist without God; God also cannot exist without this world.

I love one rabbi – his name is Baal Shem, a Jewish mystic, one of the few enlightened Jews. He used to say in every prayer, "Remember, as much as I need you, you also need me. Without Baal Shem, where will you be?" He used to say to God, "I need you, you also need me. Without Baal Shem, where will you be? Who will pray?"

Remember that. He knows something, he is right. The inner needs the outer, because the outer is nothing but the inner extended. The outer needs the inner, because the inner is nothing but the center of the periphery.

Can there be a center without a periphery? Can there be a periphery without a center? It is impossible. How can you have a center without a circumference? If you have a center, if you call it a center, that very moment a circumference comes in. How can you have a circumference if there is no center? It may not be visible but it is there, otherwise the circumference cannot be there. Then, if you look rightly and deeply, the circumference is nothing but the center extended, and the center is nothing but the circumference in seed, condensed, concentrated, in essence.

Live neither in the entanglements of outer things,
nor in inner feelings of emptiness.
Be serene without striving activity in the oneness of things
and such erroneous views will disappear by themselves.
When you try to stop activity to achieve passivity
your very effort fills you with activity.

This is the law of reverse effect....

When you try to stop activity to achieve passivity
your very effort fills you with activity.
As long as you remain in one extreme or the other
you will never know oneness.
Those who do not live in the single Way
fail in both activity and passivity, assertion and denial.

Don't try to be passive, because effort belongs to activity. Nobody can try to be passive. Then what to do? Be totally active, and then passivity comes. It follows like a shadow, it has to come. Think perfectly and then no-thinking comes. You cannot drop thinking. Nothing can be dropped which is incomplete, only the perfect can be dropped. In fact, the perfect drops itself automatically.

Be active – the activity itself creates the situation in which passivity happens. If you have been active the whole day, totally active whatsoever you were doing.... Digging a hole in the garden or working in a factory or in a shop or teaching in a school, whatsoever you are doing, do it totally, and when the evening comes and the sun sets you will have a passivity descending upon you. That passivity is beautiful, it is as beautiful as activity. Nothing to choose! Both are beautiful and both are needed.

Don't *try* to be passive. How can you try to be passive? You can sit like a Buddha, but that passivity will just be skin deep. Deep down you will be in a turmoil, you will be boiling, a volcano – you can erupt at any moment. You can force the body to sit silently – how will you force the being? The being goes on and on and on. That's why you cannot stop thinking. People sit in *zazen* for years, twenty years, twenty-five years, sitting for six hours, continuously just trying to make the mind silent, and it goes on working, goes on working, goes on working.

Hence my emphasis on active meditations. That's a balance. First, be active so totally that passivity follows automatically. When you have been active and the whole energy has moved,

you would like to rest. If you have not been active how can rest follow?

Logic will say something absolutely different. Logic will say, "Practice rest the whole day, so in the night you can rest beautifully."

Mulla Nasruddin went to his doctor. Coughing, he entered. The doctor said, "Still coughing? But it seems better."

Nasruddin said, "It has to, because the whole night I practiced it."

If the whole day you practice rest, don't expect any sleep in the night. Practicing rest will not bring more rest; practicing rest will bring activity. Then lying on your bed you will think, and move from this side to that. You will be doing exercises the whole night. And if you force your body then the mind will have to substitute, then the mind will go on in nightmares.

No, a wise man balances, and he knows life balances itself. If you do one – but totally, so nothing is left, the whole energy has enjoyed activity – then rest is automatic, then rest follows. And when you enjoy rest then activity follows, because when you rest you gain energy, you become rejuvenated. Then the whole body is filled, flooded with energy. Now again you have to share it, and in activity you have to release it. Again you will be filled.

It is just like clouds: they have to rain, again they will be filled – the ocean is there to fill them. They have to rain, again they will be filled. The river has to pour itself into the ocean, it will be filled again. The more it pours, the more it will be filled.

Sosan says: Be active totally, then you will be able to be passive totally. Then both the extremes meet and a subtle balance is achieved. That subtle balance is *samyaktva*, that subtle balance is tranquility. That subtle balance is the *highest* peace possible, the peak, the climax, the crescendo, because when two things balance – outer and inner, activity and passivity – suddenly you transcend them both. When they both balance you are no more this, no more that. Suddenly you are a third force – the onlooker, the witness. But you cannot strive for it.

When you try to stop activity to achieve passivity
your very effort fills you with activity.
As long as you remain in one extreme or the other
you will never know oneness.

Transcend extremes! Don't be a worldly man and don't be a so-called spiritual man. Don't be a theist, don't be an atheist. Don't be mad for outer wealth and don't be obsessed with inner tranquility. Balance...balance should be the motto.

Those who do not live in the single Way
fail in both activity and passivity, assertion and denial.

And this is the result: those who choose extremes, they fail in both, because if you go on being active and active and active, and no passivity is allowed, from where are you going to revitalize yourself? You will become an empty shell, impotent, powerless, poor.

That happens to so-called successful people in the world: politicians, presidents, prime ministers: by the time they have achieved, they have lost everything. They are no more there. Success is there, but in the bargain they have sold themselves, they are no more there. And the same happens to those who choose the inner, the introverts: by the time they reach inside, they find only turmoil all around.

If you choose the extreme, you will fail in both. If you don't choose, you will succeed in both. Balance succeeds, extremes fail. This balance is called by Buddha the middle path, *majjhim nikaya*, by Confucius, 'the golden mean'.

Just be in the middle. This is the greatest skill and art, just to be in the middle, not choosing, not moving left, not moving right. Don't be a leftist and don't be a rightist – just be exactly in the middle.

If you are exactly in the middle you transcend the world. Then you are no more a man, no more a woman. That's what Jesus says. Then you are no more a materialist, no more a spiritualist.

Then no more are you alive, no more will you be dead.

Neither this nor that – the bridge is passed over. You have reached the goal. And the goal is not somewhere in the future, it is here between two extremes. Neither hate nor love....

Always remember, wherever you find two extremes, don't choose. Just try to find a balance in between. It will be difficult in the beginning just because of the old habit.

It happened:

Mulla Nasruddin was ill and he was hospitalized. Just after a few minutes somebody knocked on the door and a snappy little woman entered.

She said, "I am your doctor. Undress, I have come to examine you."

Mulla asked, "Do you mean completely?"

The doctor said, "Yes, that's what I mean."

So he undressed. The woman checked, examined him. Then she said, "Now you can get into bed. Do you have any question?"

Mulla Nasruddin said, "Only one: why did you bother to knock?"

The woman said, "Just old habit."

Even in your gestures, old habits persist. Habits are easy to follow because you need not be aware – they go on on their own. Awareness is difficult, because it has never been a habit for you.

You choose easily, you condemn, appreciate easily, you reject, accept easily. You say, "This is good, that is wrong," easily, because this has become a habit: for millions of lives, you have always been choosing. This is just a robot-like phenomenon.

Without any awareness, the moment you see something, you have decided and judged. A flower is there: you look and you say, "Beautiful," or, "Not beautiful." Immediate judgment comes; with the perception, judgment comes. Then you will never be able to remain in the middle.

Somebody came to Chuang Tzu and he talked about a man in town and said, "He is a sinner, a very bad man, a thief," and condemned him in many, many ways.

Chuang Tzu listened and said, "But he plays the flute beautifully."

Then came another man, and the first was sitting there, and the other said, "This man in the town is really a beautiful flute player."

Chuang Tzu said, "But he is a thief."

Both were present, so they said, "What do you mean?"

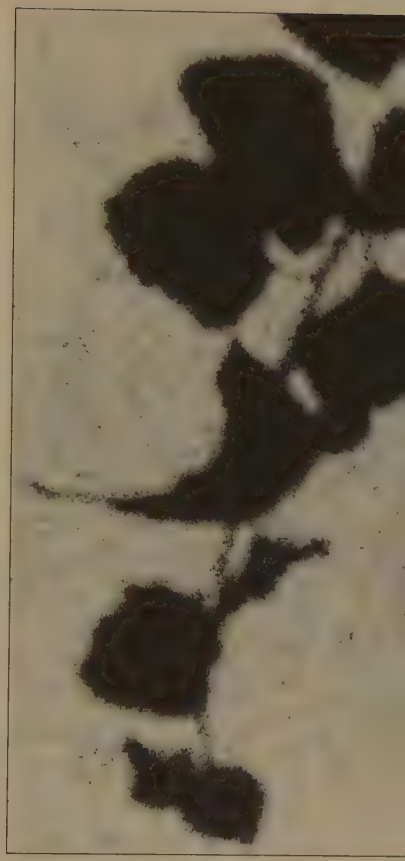
Chuang Tzu said, "Just balancing. And who am I to judge? – he is a thief, he is a good flute player. For me there is no rejection, no acceptance. For me there is no choice. He is whatsoever he is. Who am I to judge or choose this extreme or that? For me he is neither good nor bad. He is himself and that is *his* business. Who am I here to say anything? I had to say something just to balance you both."

Difficult not to choose, but try. And in everything....When you feel hate, try to move to the middle. When you feel love, try to move to the middle. Whatsoever you feel, try to move to the middle. And you will be surprised that there is a point between every two extremes where both cease to exist – when neither do you feel hate nor do you feel love. This is what Buddha called *upeksha,* indifference. Indifference is not the right word.

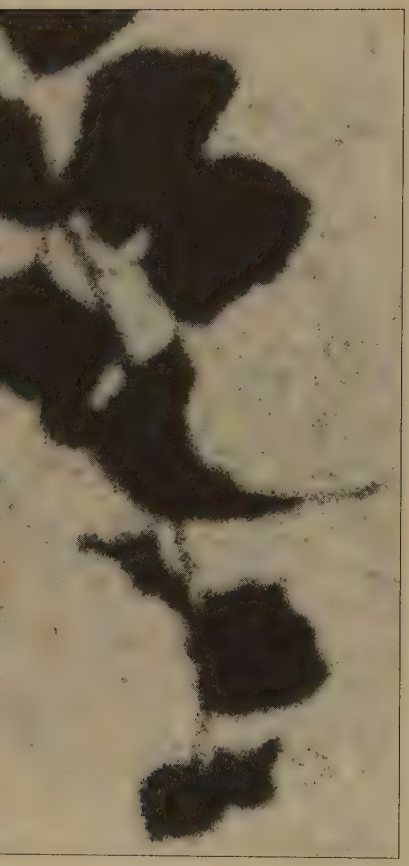
Upeksha means such a middle point from where you are neither this nor that. You cannot say, "I love," you cannot say, "I hate." You simply cannot say anything, you are simply in the middle. You are not identified. A transcendence happens, and transcendence is the flowering. That is the maturity to be attained, that is the goal.

Enough for today?

CHAPTER 3



Stop Talking and Thinking



To deny the reality of things is to miss their reality; to assert the emptiness of things is to miss their reality. ~ The more you talk and think about it, the further astray you wander from the truth. ~ Stop talking and thinking, and there is nothing you will not be able to know.

The reality is always there, waiting just near your heart, near your eyes, near your hands. You can touch it, you can feel it, you can live it – but you cannot think it. Seeing is possible, feeling is possible, touching is possible, but thinking is not possible.

Try to understand the nature of thinking. Thinking is always about, it is never direct. You can see the reality but you will have to think *about* it, and about is the trap, because whenever you 'think about' you have moved away. 'About' means indirect. 'About' means you will not see this flower here and now, you will think about it, and the 'about' will become a barrier. Through that 'about' you will never reach to *this* flower.

Seeing is direct, touching is direct, thinking is indirect. That's why thinking misses. A lover can know the reality, even a dancer can know it, a singer can feel it, but a thinker goes on missing it.

I have heard about one Jewish philosopher. He was an ordinary peasant but very philosophical. His name was Yossel. He would think about everything, as philosophers do. It was very difficult for him to do anything because thinking would take all his time, and by the time he was ready the opportunity was lost.

Once he went to the market, to a nearby village, to sell his wheat. He told his wife, "As soon as I am able to sell the wheat, immediately I will send you a telegram."

He sold the wheat with much profit so he wrote a telegram, went to the post office, filled in the form – and then started thinking about it.

He wrote: "Wheat sold profitably. Coming tomorrow. Love and kisses, Yossel."

Then he started thinking and he thought, "My wife will think I have gone mad. Why 'profitably'? Am I going to sell my wheat at a loss?" So he crossed out the word 'profitably'. Then he became more concerned, because if he could miss and write a wrong word he may have made other errors also. So he looked, started thinking about each word.

Then he said, "Why 'coming tomorrow'? Am I going to come next month? Or next year? My wife knows that I will come as soon as the wheat is sold." So he crossed out the words 'coming tomorrow.'

Then he thought, "My wife already knows that I have come to sell the wheat, so why write, 'sold wheat'?" He crossed that out too.

And then he started laughing. He said, "I am writing to my own wife. Why should I write 'love and kisses'? Am I writing to somebody else's wife? And is it her birthday or Yom Kippur or something?" He crossed that out too.

Now only his name remained: Yossel. He said to himself, "Yossel, have you gone mad? Your wife already knows your name." So he tore up the telegram, happy that he had saved much money and foolishness.

But this is how it happens: if you go on thinking 'about', you miss the whole life – everything is crossed out by and by. In the end you are also crossed out: not only is the word crossed out, you are also in the end crossed out. Thinking becomes like smoke; everything moves into it and everything is finished. And action becomes impossible – even to send a telegram is not possible. Action becomes impossible because action is direct and thinking is indirect. They never meet.

This is the problem in the world: people who think, they never act; and people who don't think, they go on acting. The world is in misery. People who are fools, they go on acting because they never think, they jump into everything. Hitlers and Napoleons and Maos, they go on doing things, and wise people, the so-called thinkers – Aristotle, or Kant, or Hegel – they go on thinking, they never do anything.

The problem for a man who is seeking reality is how to stop

the vicious circle of thinking, yet be aware. Because fools also don't think, but they are not aware. Be aware: the energy that moves into thinking should become awareness. Consciousness that goes on in a vicious circle with thinking should be retained, purified. Thinking should stop, the whirling of consciousness should stop, but not consciousness. Consciousness should become more crystallized. And action should be there, action should not stop.

Awareness plus action, and you will attain reality immediately. And not only you – you will create a situation in which others can also attain reality. You will become a milieu, a climate around which things will start happening. That's what happened with a Buddha, with a Sosan, with a Chuang Tzu.

Remember: action is good, thinking is a vicious circle; it never leads anywhere. So thinking has to stop but not action. There are people who will go on thinking: action will stop. That's how it happens when a person renounces life, moves to the forest or the Himalayas. He renounces action, not thinking. He renounces the world where action was needed. He is renouncing reality itself, because through action you come in contact with reality. Seeing is action, moving is action, dancing is action, painting is action. Whatsoever you do, you come in contact with reality. You have to become more and more sensitive in your doing. Doing is not to be renounced.

Action should be totally there, because that is the passage through which you move into reality and the reality moves into you. Try to understand, because this is very basic – basic to me: renounce thinking, don't renounce action.

There are people who go on thinking, and there are people who go on renouncing action. But in the Himalayas what will they do? Then not moving into action, the whole energy will move into thinking. They will become great philosophers. But philosophy is a fool's land: you live in words, not in realities. Love disappears, only the word 'love' is retained. God disappears – because he was there in the fields, in the market, in the world – but the word 'God' is retained. Actions disappear, only concepts are carried. Your head becomes your whole being.

Avoid this. Never renounce action, only renounce thinking.

But if you renounce thinking there is a possibility you may become unconscious – or you may become a fool. You may start doing anything whatsoever, because now you don't know what to do, and you don't think. You may go crazy. Thinking is to be renounced, but you are not to become more unaware, more unconscious. You have to become more conscious.

This is the whole art of meditation: how to be deep in action, how to renounce thinking, and how to convert the energy that was moving into thinking, into awareness.

It is going to be very delicate and subtle, because if you miss a step you fall into infinite ignorance.

It is easy to drop thinking, but then you go to sleep. Every day in deep sleep it happens: you renounce, thinking stops – but then you are no more there, consciousness drops. Your consciousness has become too attached, associated, with thinking, so whenever thinking stops you fall into a coma.

And this is the problem. One has to renounce thinking and *not* fall into a coma, because the coma will not lead you to reality. If you fall unconscious you are not going into reality, you are simply fast asleep: the conscious has merged into the unconscious. Just the reverse has to be attained: the unconscious merges into the conscious. If the conscious falls into the unconscious you fall into a coma, and if the unconscious falls into the conscious and becomes conscious itself, you become enlightened, you become a Buddha, a Sosan.

And it is very easy to help the conscious fall down into the unconscious, because it is a very small fragment. One tenth of your being is conscious, nine tenths of your being is unconscious. Just a small fragment has become conscious, and that too is always wavering. Any moment it can fall, it is very easy.

That's how it happens in intoxication: you take alcohol, the conscious falls into the unconscious. Hence, the appeal of alcohol in all the ages and all the climates and in all the countries. And this is what happens when you take a drug: the conscious falls into the unconscious.

It is beautiful because thinking stops. Sleep is beautiful and you have many, many dreams. And if you are a good dreamer then a drug will give you beautiful dreams – fantastic, more

colorful than any dream can be, more luminous. You move into paradise, into a dreamland, but you are not moving into reality.

LSD, marijuana, mescaline, or any drug, gives you only a good sleep, and in that good sleep you dream. Those dreams are colorful, and your life is so poor and your life is such a misery that you would even like to live those dreams rather than live in this miserable life. You would choose – if that was the only choice – to live in a beautiful dream rather than to live in this miserable life. This life is like a nightmare. Even if a drug is only going to give you a luminous dream, colorful, three-dimensional, why not take it? – because what is there in this life? Because life is in such a mess you choose dreams.

Drugs, alcohol, or other sorts of intoxicants, they have always been used by religious people, but through them you never move into the reality. Through them you fall into a torpor, into a coma, and in that coma you can have dreams.

And if you have been thinking too much about God, you can see God, because you can project your own dreams. Dreams can be directed and guided. If you have been thinking too much of Christ, then while under the influence of a drug Christ will appear to you. This is your own mind playing games. If you have been too much attached to Krishna then he will be standing there with his flute on his lips, singing and dancing. If a Hindu, a devotee of Krishna, takes LSD he will see Krishna, and a Christian will see Jesus, and a Buddhist will see Buddha – but these are mind projections.

Reality is miserable, but don't hanker after dreams, because if you hanker after dreams then there is only one way: how to help the conscious become unconscious again. A small part has come up out of unconsciousness, and that is the beauty of a human being; agony and ecstasy both, but that is the beauty of a human being – that he has become an island in a vast unconscious. This island has to grow higher and higher so it becomes a continent. Through drugs it will again go underwater, you will live again the life of an animal or a tree – beautiful in themselves but not worthy of you, because you are losing so much. And you could have attained reality; that island could have become a continent.

But not only drugs – there are other subtle means also to help

the conscious become unconscious. Through music it can be done, through chanting it can be done. If you repeat a mantra continuously you will fall asleep, because anything monotonous brings coma.

They are subtle means, not like drugs on the surface. In every temple, church, it is going on – and temples and churches are against drugs, and they don't know what they are doing. They are also using subtle drugs, not so crude as LSD or marijuana but still drugs – because when you chant a certain word continuously it gives you sleep, it cannot give you anything else. You relax. The very chanting gives you a deep boredom. The same word – Ram, Ram, Ram – you go on, you go on, you go on....What will you do? Because mind remains alert only if something new is happening, otherwise mind goes to sleep. If something new is happening then mind is alert. If nothing new is happening, only Ram, Ram, Ram, a chanting, and you know that again and again it will happen, infinitely, the mind starts feeling sleepy.

Every mother knows this: whenever a child is not going to sleep she will repeat a line of a song, very simple, two, three words, and she will repeat the same again and again, a lullaby. It becomes a mantra and the child goes to sleep. And the mind is the same – whether you are a child or an old man makes no difference – the mind goes into sleep through lullabies, but the process is the same.

Thinking has to be stopped, but not by becoming unconscious. Thinking has to be stopped by becoming more conscious, alert, aware, so the energy that is moving in thinking moves into consciousness, and a witnessing arises in you. So remember, thinking has to be stopped not through chanting, but through becoming a witness to the thought process – looking at it, watching it, a watcher on the hills, looking, seeing....

If you deeply see and penetrate the words, they start disappearing. A gap comes, an interval. Clouds disappear and the blue sky is seen. You are alert, sensitive, not in a coma. More unconsciousness has been drawn into consciousness; your flame is bigger, more vital, and you can see more, you can touch more, you can smell more. And your action takes on a new quality, the quality of divineness.

Whenever a buddha touches you, the touch is different. You also touch, you also feel differences sometimes. You touch a man just casually, and then you don't move through the hand. Then the hand is dead, closed; you simply say hello with a dead hand. You can feel it, that the hand has been given but yet not given. It was diplomatic. The hand was not alive, not warm, not meeting and merging with you. Sometimes, when in love the hand is given, it is a merging, energy flows through it, it is an opening. Through the hand the being comes to meet you. It is warm, it is alive, it trusts you.

When a buddha touches you it is absolutely different, the quality has changed – because whenever the consciousness is total, absolute, every action becomes total. When he touches, he becomes just the touch. He is nothing any more. His whole being is the touch, he flows into it. He is nowhere else, he is in the touch.

At *that* moment he is no more the eyes, he is no more the ears; at that moment his whole being is transformed into touch. He becomes a total touch, and you will feel that you are illuminated through his touch – an energy has moved into you. If you were not ready you may even be shocked. If you were ready then you will rejoice, you will be delighted in it.

When a buddha looks at you he becomes just the eyes; otherwise is not possible, because he is not divided within. When you look, you look and you do many other things also. Thinking goes on, you go on, divided. Your eyes are not total.

When a buddha looks at you his eyes are total. They will be like a burning sun. They will penetrate you, they will make a hole within your being, they will go directly to your heart. You will never be the same again – if you allow it.Otherwise, you can remain closed and he cannot penetrate you. Even if he touches, he touches a dead corpse – you can remain closed.

Whenever consciousness is there, and action, consciousness and action become a totality.
Now try to follow these words, they are very beautiful.

To deny the reality of things is to miss their reality;
to assert the emptiness of things is to miss their reality.

To deny the reality of things....There have been philosophers who have been denying the reality of things. Look, we can do the same thing in two ways....

There is a beautiful story. Once it happened:

Akbar, the great Moghul emperor, drew a line on the wall, and he told his wise men not to touch it and yet make it smaller. They were puzzled and they thought, "It is impossible!"

Then one of his wise men, Birbal, drew another line near it, a bigger one, without touching the first line. When the bigger line was drawn the first line became smaller.

If you draw a small line then the first line will become bigger, so there are two ways. Either you make your being bigger – then the world becomes smaller, smaller, smaller smaller...a moment comes when your being becomes the total, the *Brahman*, the world disappears, then there is no more world. Then there is another way, and the other is just a trick: you go on saying the world is illusory, *maya*, it is not there. You go on denying the reality of the world and go on convincing yourself that it is not, it is not, it is unreal, it is a dream-thing. So you convince yourself the world is a dream: you feel that now you are real but that feeling is not true. It is a deception.

Philosophy always does this: it goes on saying the world is not real. Go to the Vedantins: it happened differently to Shankara. Shankara realized his being, he became the infinite; then the world disappeared because there cannot be two infinites. If you become infinite, the world disappears. It is absorbed, because two infinites are not possible, only one infinite is possible.

Shankara became the infinite, the *Brahman,* the absolute; then he could say the world *is* illusory, and he was right. But this was not a philosophical statement, it was a religious feeling. He felt it, that the world is not. But then the followers took the song and they have been singing it for one thousand years. They say the world is illusory, it is *maya*, it is not there, it only appears.

You can come to a belief through philosophy that, yes...you can go on crossing out, you can convince yourself that it is not there, you can try to find proofs and arguments that it is illusory.

And if you can convince your mind that it is illusory, you will have a feeling, false feeling, that you have become *Brahman*.

You must *become Brahman*, then the world becomes illusory, not the other way. How will you become the *Brahman* if the world becomes illusory? And it cannot become illusory because it is only a conception; you think.

Vedantins go on saying the world is illusory, but look at them. Throw a stone at them and they will get angry, they will start fighting with you. The world is not illusory; only they have a concept, a philosophy. And philosophers can be very cunning.

It happened once:

A follower of Nagarjuna...Nagarjuna was one of the greatest mystics India has given birth to. He realized his infinite being – the world dissolved. Then followers came, and followers are always carbon copies, are bound to be unless they try to penetrate the reality themselves and don't take their master's word on trust.

The master's word simply inspires, provokes, helps, but it should not be taken on trust, otherwise it will become a philosophy. *You* have to realize it. And when *you* realize, only then can you say, "Yes, the master was true." How could you say it before? But it is easy to nod your head philosophically: "Yes."

Followers came and one of the followers – who was a great philosopher, a very argumentative man – he proved in many ways that the world is not real.

The king of the country called him, because his name reached to the court, and the king said, "Really, you think that the world is unreal? Think twice, because I am a dangerous man. And I am not a man of words, I am a man of action. I will do something which will prove that the world is not unreal. So think twice."

The man said, "There is no question of thinking twice. I have thought millions of times and I have every proof that the world is unreal."

But even the philosopher was not aware of what the king was going to do. He had a mad elephant. So the mad elephant was brought into the courtyard, and this philosopher was also thrown into the courtyard. He started screaming and running,

with the mad elephant behind him. The mad elephant caught hold of him. At that moment he started saying to the king, "Save me! The elephant is real. I withdraw my statement!"

He was saved. Again the king called him, when he came to his senses – because he was trembling and perspiring and bruised all over and bleeding in many places. The king said, "Now what do you say?"

He replied, "The world is unreal."

The king said, "What do you mean? At the moment when the elephant was just going to kill you, then you said that the world is real. Now you change again?"

The philosopher said, "The elephant, the man, the assertion, all are unreal. The elephant, the madness of the elephant, the man you are seeing before you, the man who asserted that the world is real – all are unreal."

The king said, "Then I will call that mad elephant again."

And the philosopher said, "Then the same will happen again: I will say it is real. But again, what can I do?"

Philosophy can be very cunning. You can go on playing games with yourself and you can convince yourself that the world is unreal. But what is the need to prove and to convince? The need comes because you don't know. When you know, there is no question of convincing, of proving, of arguing. Philosophy is a substitute for knowledge. If you know, then there is no need for philosophy. If you don't know, then there is a need, because knowledge gained through philosophy appears like real knowledge.

It is not a question of proving that the world is unreal. This sutra says: *To deny the reality of things is to miss their reality...* and their reality is God, their reality is truth. The tree is there: if you deny the reality of the tree you have denied the divine within it, the truth within it. Tree is just a fact; a fact is just a covering on the truth. The bird is another fact, but the truth is the same. Sometimes the truth appears as a bird, sometimes as a tree, sometimes as a rock, sometimes as a man. These are all forms.

Facts are forms, but in every fact, if you go deeper, is the truth. If you deny all forms you have denied the formless

within. If you say nothing is real, then how can the divine, how can God be real? If you say this world is illusory, then how can the creator of an illusory world be real? And how can a real God create an unreal world? It is impossible, because out of reality comes reality; out of unreality comes unreality. A real God cannot create an unreal world. And if the world is unreal, the creator is also unreal. If you deny the facticity, then you deny the truth.

Says the sutra of Sosan: *To deny the reality of things is to miss their reality*...and that reality is truth...*to assert the emptiness of things is to miss their reality.*

If you say that things are but they are empty, that too is a philosophical standpoint – a little better than the first. The first says the whole world is unreal, it is not, it is non-existential; it is only in your mind, it is nowhere else; it is a mind-projection, it is a thought, it is like a dream.

The other philosophy, which is a little better, says things are, but they are empty. They don't carry any self within them, they are not substantial. They are dead, empty within. They are nothing but combinations; no self is there. The tree is there, but only as a combination; the tree has got no self, no *atman*. If you take the combinations apart then there will be no one left. It is just like a mechanism: if you take all the parts of the machine apart, nothing is left behind.

That too is not true, because a tree exists not as a compound but as a being. Even a rock has its own being; when you become sensitive and alert you will see that even a rock has its moods. Sometimes it is happy and then you can feel the happiness of the rock; sometimes it is unhappy and then you can feel the unhappiness of the rock; and sometimes it is singing and you can hear the song.

But *you* need so much sensitivity, because right now you cannot hear the song of a buddha – how can you hear the song of a rock? You are deaf and blind, you are insensitive and dull.

You are not conscious. Your consciousness is such a small fragment that it is exhausted in day-to-day affairs, in day-to-day routine. You are conscious enough to reach to the office and come back home without any accident on the way; you are that much

conscious. But you cannot feel the rock, you cannot feel the tree.

Now scientists are discovering that the trees have so much sensitivity that you cannot imagine. Trees welcome people if they are friendly, and they become closed if they are inimical. If the gardener comes, goes on pruning and cutting, the tree becomes closed. Even before the gardener has come...he enters the compound and the whole garden is closed, because the enemy is coming.

One scientist who was working very deeply became alert that not only actions; trees become aware even of your thoughts. He was doing one experiment on a plant: the plant was wired to subtle instruments to make sure of what was happening inside it. And he thought, "If at this moment I suddenly cut the plant in half, what will happen?" and the needle on the instrument started wavering fast – the plant had received the thought.

Then he tried many experiments. He had not cut the plant, he had not harmed it – just the idea! And whenever the idea was there, the needle would show that the plant was very much worried and angry. And not only this: if you cut a plant, the neighboring plants will also show sadness, worry, anger, anxiety. Now there are instruments which can show what is happening inside the plant, and sooner or later there will be instruments which will show what is happening inside a rock.

Everything is alive, no thing is empty. Everything is filled with consciousness, different types of consciousness – that's why you cannot penetrate them. It is difficult because of different languages of consciousness. A tree has a different type of consciousness, a rock altogether different. It is difficult to communicate with them because languages differ, but if you become more alert, aware, and you are not filled with thoughts in the mind, then you can even approach a rock. Nothing is empty, everything has a self of its own.

Hindus have always been aware that everything has a god within. That's why they can worship a river, they can worship a tree, because they say this god of the tree, god of the river, god of the rock...everything in the world is full of God, nothing is empty.

Once you say that things are empty, you again miss their real-

ity. But why do philosophers try to prove that things are not, or things are empty? They are trying, because if it can be proved that things are empty, then you are full – relatively, you will become fuller. With emptiness all around, you become full.

But this is a false way. *Become* full! This relative trick won't help. When you become full with love, awareness, meditation, then you will not see that the world is empty. In fact, because *you* are empty, everything looks empty. Because you look with empty eyes, everything becomes empty – you bring your self to the things.

If you have no love, then you will see that there is no love in the world. If you have a heart which beats with love, you will feel the beat everywhere, all around – in the breeze passing through the trees, in the river flowing towards the ocean. You will feel love everywhere! You will be *able* to feel it. You can feel only that which you have, nothing else can be felt.

Philosophy is a trick to feel 'relatively'. And we all become victims of this, because we are all experts in that trick. That's why if somebody says that your neighbor is an evil man, immoral, you immediately believe it – because if he is evil and immoral you become suddenly moral and good. If somebody says your neighbor is a very moral, saintly, sagely man, you can't believe it. You say, "Bring proofs! What proofs have you got? On what grounds are you saying that? I know him well, he is my neighbor. He is nothing like that." Why?

Whenever somebody says something against somebody, you believe it immediately, you never question it. That's why gossip goes on so much. But whenever somebody says something in favor of somebody, you immediately are on guard. Why? Because if he is so good, you suddenly become bad. If there is a sage then who are you? You are a fool. And if there is a saint you are a sinner. You may not be conscious of the trick, but this is how the game goes on.

There are two ways: either you become a saint or you prove that everybody is a sinner. Philosophy goes on doing that trick. Whatsoever you want to be, you deny to the world. But that won't help. You are deceiving nobody except yourself.

This sutra of Sosan says:

To deny the reality of things is to miss their reality;
to assert the emptiness of things is again to miss their reality.
The more you talk and think about it,
the further astray you wander from the truth.

Thinking is a wandering away, going astray. Whenever you think about anything, immediately you have started going away. I am here, you can be with me – but if you start thinking about me you are on a journey going on and on, and the more you get into thinking the further away you will be. Thinking is a way to escape from reality; it gives you an inner direction, it makes you a path in your mind and you move on it.

A thinker is never here and now, he is never in the present, he is always somewhere else. A meditator is always here and now, he is nowhere else. That's why thinking is the only barrier in meditation. You have to become aware, and by and by, the more you become aware, the more you stop cooperating with thinking.

I bring a rose to you and you start thinking. Immediately the mind says, "Beautiful! I have never seen such a beautiful rose!" Or, "I have seen a few other roses also just like this," and you go on. And then your mind can raise the question, "What is beauty?" Nobody knows, nobody has come to any conclusion.

One of the great British philosophers of this century, G.E. Moore, has written a book, *Principia Ethica*, one of the best logical attempts to define what is good. And after two or three hundred pages of compact logical reasoning, he says that it is difficult to define what is good. In the end he says it is indefinable – but after two or three hundred pages of argument!

One of the keenest minds goes on trying and trying and trying, from this way and that; from this door and that he knocks and knocks, and he comes to the conclusion that good is indefinable – why? He says it is a simple quality, just like yellow. How do you define yellow? What will you say if somebody asks, "What is yellow?" You will say, "Yellow is yellow." How will you define it?

A rose is a rose is a rose. How are you going to define it? If you say it is beautiful, do you know what beauty is? Has anybody ever defined it? No, they say beauty is indefinable. If you compare it

with other roses...do you know that everything is incomparable? How can you compare it with other roses? *This* rose is just this rose, it is no other rose. Why do you bring other roses in?

And when you bring in other roses your mind is cluttered; then you have many things in the mind and they will become a barrier, and this rose will not be able to approach you. And here was something real – it could have penetrated you, its fragrance could have penetrated you. The rose was ready to knock at your heart, but you started thinking about it. And by the time you come back the rose will not be here, because the rose will not wait – it will have faded. It had a message, it brought something of the unknown with it. But that unknown is delicate, it cannot continue for ever and ever.

It brought something from the beyond – every rose brings it. Every morning it comes, knocks at your door, but you are great thinkers. Something of the unknown, of the divine, something beyond time penetrates into time through a rose. But if you think, you miss, because in thinking you go astray, you have already gone away.

A philosopher thinks about a rose. A poet feels about a rose. And if you have to decide, decide always in favor of a poet. He touches reality better than a philosopher. And a mystic, he neither thinks nor feels – he simply remains in the presence of the rose. Because feeling also is going away – not so far as thinking, but feeling is also going away, because feeling is also a subtle activity.

A mystic simply remains in the presence of the rose: no activity, no thinking, no feeling, neither heart nor head. He is simply there with the rose. This, Hindus call *satsang*. Whenever there is a rose of man – a buddha, a master – you simply remain with him. You don't think, you don't feel. You simply remain with him, simply with him – you exist with him. This Hindus call *satsang*: to be with truth. The word *satsang* means to be in the presence of truth.

A rose is there – you be with it. Don't create any activity, subtle or gross. Thinking is a very gross activity, feeling is a subtle activity – but you know feeling can change into thinking, thinking can change into feeling. They are convertible, they are not very far away from each other. Feeling is thinking

on the way, maybe the seed, or just sprouting, and thinking is the tree, but the process is not different. Heart and head are not very far apart. Things start in the heart and immediately, before you become aware, they have reached into the head.

Just being with...then everything is revealed, then all the doors are open. There are no questions, no answers. You have simply become one with reality. Thinking – and you are separate. Feeling – not so separate but yet separate, joined together but yet separate.

Neither thinking nor feeling, just being with, and suddenly you are not there and the world is not there. The One, the *Brahman*, is revealed. You and the world, both have become one. The One, infinite, is there, the formless is there – and that is the truth.

Truth is not a philosophical conclusion, it is an existential experience. It is neither thought nor feeling, it is existential – with your total being you are with it.

When a drop of water falls into the ocean, whether it falls with the head or with the heart, it falls totally – heart, head, everything; good, bad, everything; saint, sinner, everything – it falls completely!

Neither can saints know the divine, because they are too good and their goodness becomes the barrier, nor sinners, because they think they are too bad and their too-badness becomes the barrier. One who is neither a saint nor a sinner, neither this nor that, one who has not chosen anything, one who does not claim anything, that "I am this or that," who simply remains in the presence, can know the divine.

And you need not go to the Himalayas, because you can remain with a rock and the thing will happen: you need not go to the temple! You can remain with a tree and the thing will happen. You need not even go to the tree: you can remain with yourself and the thing will happen – because it is everywhere. Every atom vibrates with it, every atom celebrates it. Everything is nothing but it.

The more you talk and think about it,
the further astray you wander from the truth.

Stop talking and thinking,
and there is nothing you will not be able to know.

No-thinking is the door. No-word is the gate. No-mind is the way.

How to achieve this? What will you do to achieve this? Just listening to it won't help, because mind is so clever. The mind will start thinking about this, what Sosan is saying; the mind will start thinking and spinning theories around it. The mind will say, "Yes, it seems right." But the mind will say, "It seems right," and you have gone astray. The mind will say, "No, it seems difficult, impossible. How can you stop thinking?" and you have gone astray.

Listen to the mind and you are never near the truth. Listen to the mind and you are always on the journey.

I have heard about a woman who was a philosopher, a thinker, had written many books, was very well known. And then she suddenly declared to her friends that she was going to get married.

Never was any rumor heard about her love affairs, because people who think never love. Nobody ever thought that she was going to marry, so they were surprised.

They said, "Who is this man?"

So she told the name – they were even more surprised. They said, "What do you see in that man?"

A very ordinary man...and this woman was well known. She was a professor in a university, had written many books, her name was known all over the country. "To this man? Why, what have you seen in him?"

She said, "One good thing – he is a traveling salesman. He will never be here, he will always be traveling." Thinkers are always married to traveling salesmen. "He will never be here and I will be free to think and do my things."

Being married to the mind is being married to a salesman, a traveling salesman who is always on a journey. And because of this mind which is always on a journey you can never be in touch with the real. You eat but you miss eating. The flavor, the

taste, the smell – you miss it. You simply go on throwing things inside. It is ugly! But why do you miss? Because the mind goes on thinking; you are thinking of a thousand and one things while you are eating.

Says Rinzai, "When I eat, I only eat, and when I sleep, I only sleep."

Somebody said, "But nothing is special in that, everybody is doing it."

Rinzai laughed and said, "If everybody is doing it, everybody is a buddha, then everybody is enlightened."

Eating, simply eat. *Be with it*. Walking, simply walk, be there. Don't go ahead, don't jump here and there. Mind always goes ahead or lags behind. Remain with the moment.

In the beginning it will be very difficult to remain with the moment. And sometimes the moment may not be very happy. You are angry, then the mind starts thinking of repentance or tries to do something so that the anger never happens again. Sometimes you are sad; you put on the radio or the TV, you start reading a book, because you would not like to be sad. You want to divert the mind. And because miserable moments are more than happy moments, it becomes a constant habit. And when it is fixed, even when happiness comes you are not found at home, you are somewhere else.

Make it a point: whatsoever – sadness, anger, whatsoever; depression, unhappiness – be with it. And you will suddenly become surprised that if you remain with sadness, sadness changes into a beautiful thing, sadness becomes a depth. If you remain with anger, not thinking about, just being with, anger is transformed – it becomes forgiveness. If you remain with sex, sex takes on a different quality – it becomes love.

If you start living with the moment you will see your 'being with' is a miracle, it has a magic to it. Happiness will become deeper. Ordinarily your happiness is just on the surface: deep down you carry millions of things; it is just on the surface. If you remain with it, it will become deeper and deeper and deeper. If you start living with, everything is transformed because you

bring a new quality of being, of awareness, of witnessing. Don't fight against sadness and don't hanker for happiness, because that is going away, astray.

Have you observed? – if you go for a holiday to the Himalayas or to Switzerland, for months you plan to arrive there, and the moment you arrive your mind has started already to plan when to depart, how to go back home. Look! For months you plan how to arrive and when you arrive – or even before you arrive, just on the way – your mind has started to go back: how to depart? Your every arrival is just the beginning of a departure. And you are never there because you cannot be there. Again, back home you will start thinking. Back home you will start thinking about what happened in the Himalayas, what beautiful experiences you went through – and you were never there. It is as if you have read about them, it is as if somebody else has told you. You look at the memory as if the memory functions on its own; it takes photographs and becomes an album. Back home you will open the album and see, and you will say to friends, "Beautiful!" And you will start planning – again next year you are going to the Himalayas.

Mind is never where you are: awareness is always there where you are. Drop more and more mind, and minding, and become more and more aware and alert. Bring yourself together in the moment.

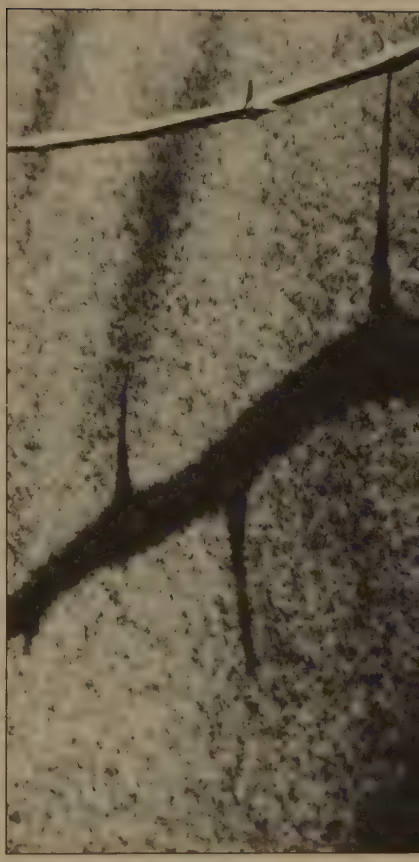
Difficult in the beginning. Mind, because of the old habit, will go away again and again. Bring it back. No need to fight! Simply call it back: "Come." Again it will go...within seconds it will not be there. Call it back again.

And by and by, when you start enjoying *this* moment – the eternal now, the only time that there is, the only existence that there is, the only life that there is – when you start enjoying it, the mind will be coming to it more and more; it will be going less and less..

Then a tuning happens. Suddenly you are here, at home, and the reality is revealed. The reality was always there, *you* were not there. It is not the truth which has to be sought, it is you who have to be brought home.

Enough for today?

CHAPTER 4



To Return To The Root

To return to the root is to find the meaning, but to pursue appearances is to miss the source. ≈ *At the moment of inner enlightenment there is a going beyond appearance and emptiness.* ≈ *The changes that appear to occur in the empty world we call real only because of our ignorance.* ≈ *Do not search for the truth; only cease to hold opinions.* ≈ *Do not remain in the dualistic state; avoid such pursuits carefully.* ≈ *If there is a trace of this and that, the right and wrong, the mind-essence will be lost in confusion.* ≈ *Although all dualities come from the One, do not be attached even to this One.* ≈ *When mind exists undisturbed in the Way, nothing in the world can offend, and when a thing can no longer offend, it ceases to exist in the old way.* ≈ *When no discriminating thoughts arise, the old mind ceases to exist.*

The nature of consciousness is to be just a mirror. The mirror has no choice of its own. Whatsoever comes in front of it is reflected, good or bad, beautiful or ugly – whatsoever. The mirror does not prefer, it does not judge, it has no condemnation. The nature of consciousness, at the source, is just mirror-like.

A child is born; he reflects whatsoever comes before him. He does not say anything, he does not interpret. The moment interpretation enters, the mirror has lost its mirror-likeness. Now it is no more pure. Now it is filled with opinions, disturbed, many fragments, divided, split. It has become schizophrenic.

When the consciousness is divided, not mirror-like, it becomes the mind. Mind is a broken mirror.

In the root, mind is consciousness. If you stop making discrimination, if you stop making dual division – choosing this against that, liking this, disliking that – if you drop out of these divisions, the mind again becomes a mirror, a pure consciousness.

So the whole effort for a seeker is how to drop opinions, philosophies, preferences, judgments, choices. And this should not become a choice in itself – that's the problem.

So try to understand the basic problem, otherwise you can make *this* a choice: "I will not choose, I will remain choiceless. Now choice is not for me, now I am for choiceless awareness." This has again become the same thing – you have chosen. Now you are against choice and for choicelessness. You have missed. Nobody can be for choicelessness, because 'the being for' is choice. So what is to be done? Simple understanding is needed, nothing is to be done. The ultimate is achieved not through effort but through understanding.

No effort will lead you towards that, because effort will always be from the dual mind. Then you dislike the world and you like God; then bondage is not your preference, freedom is your preference; then you seek *moksha*, the ultimate liberation. But again the mind has entered, and the mind goes on entering. And you cannot do anything – you have to simply be alert to the whole situation.

If you are alert, in a sudden illumination the mind falls. Suddenly you are one with the mirror-like consciousness; you have fallen to your base, to your root. And when you have fallen deep within to the root, the whole existence falls to the root.

Existence appears to you as you are. This is one of the fundamental laws. Whatsoever you see depends on from where you see. If you are a mind, divided, then the whole life is divided. Existence reaches your being. If you have a mind, split, then the whole world will be seen as split, then day is against night. They are not, because the day turns into night, the night turns into day – they make a complete circle. They are not against, they are complementaries. Without the night there cannot be any day, and without the day there cannot exist any night. So they cannot be opposites; deep down they are one.

Life and death appear as opposites because *you* are divided. Otherwise life becomes death, death becomes life: you are born, and that very day you have started to die, and the moment you die a new life has come into being. It is a circle, the *yin* and *yang* circle of the Chinese.

That circle has to be remembered again and again. It is one of the most basic symbols ever discovered. No other symbol can be compared to it – the cross, the swastika, the *aum* – no, no comparison with the Chinese *yin* and *yang*, because *yin* and *yang* comprehends the whole oppositeness of existence: the dark night and the bright day, life and death, love and hate.

All opposites are together in existence. Inside, you are divided; outside, they are divided. When you fall to your source and you become one, the whole existence suddenly falls into line and becomes one. When you are one, the *Brahman* appears, the ultimate appears, because to the one only one can appear; to the two, the two; to the many, the many. And you are many, you are a

crowd – not even two. You have many, many selves within you.

Gurdjieff used to say that you are a house where nobody knows who the host is. Many people are there, everybody is a guest – but because nobody knows who the host is, everybody thinks he is the host. So whosoever becomes powerful in any moment plays the role of the host.

When anger becomes powerful, anger becomes the host. When love becomes powerful, love becomes the host. When jealousy becomes powerful, jealousy becomes the host. But it is a constant fight, because many are the guests and everybody would like to be the host, the owner of the house. And nobody knows who the owner is. Either the owner has gone for a long journey and has not come back, or the owner is fast asleep.

Your self is fast asleep. Hence the insistence of all Jesuses, Krishnas, Buddhas: "Awake!" Jesus goes on using the word 'awake' many, many times: "Awake, watch, be alert." Buddha goes on saying, "Become more conscious."

The meaning is one: that if you become aware the host will appear. And the *moment* – and this is the beauty of it – the host appears, the guests disappear. The moment the master comes into being, the servants simply fall into line and they become servants. They don't claim that they are the masters.

So the real problem is not to fight with anger, jealousy, hate. The real problem is to bring the master, make him aware. Once he is aware everything is set right. But this awareness is possible only if you fall to the source.

Mind is bound to remain divided. The very nature of the mind is such, it cannot become one. Try to understand the nature of the mind, then these sutras of Sosan will become clear, transparent.

The nature of the mind is to look at a thing in such a way that the opposite has to be brought in. Without the opposite the mind cannot understand. If I say, "What is light?" how will the mind understand? Immediately darkness has to be brought in.

If you go to the dictionary – the dictionary is a vicious circle – if you look for what light is the dictionary says: that which is not darkness. To destroy light, darkness has to be brought in. What nonsense! And when you go to the definition of darkness, you

will be surprised – then the light has to be brought in. What is darkness? – then they say: that which is not light.

You have not defined either, because both remain indefinable. And from one indefinable how can you define the other which is undefined? The whole game of the dictionary is that you never look at the whole thing.

If you ask linguists, "What is mind?" they say, "Not matter," and, "What is matter?" they say, "Not mind." Neither is defined. How can one undefined term define something? If I ask you where you live you say, "I am a neighbor of A." And if I ask you where this A lives, you say, "He is my neighbor." How am I to find the place where you live? Because neither is A defined nor are you; A lives near B and B lives near A. But this is how things go on.

Mind cannot understand anything unless the opposite is brought in, because through contrast mind becomes capable of seeing. Life cannot be understood if there is no death, and happiness is impossible to feel if there is no unhappiness. How will you feel healthy if you have never known illness? You may be healthy but you cannot feel it. To be healthy is possible without illness, but the mind cannot check it, the mind cannot know it: you have to fall ill.

For the mind, to be a saint one needs to be a sinner first, and to be healthy you have to be ill, and to be in love you have to hate. If you love and there is no hate you will not be able to know, your mind will not in any way detect it. And nobody else will be able to know it.

That is the problem with a Buddha or a Jesus. Buddha is full of love, but we cannot detect his love – he has no contrasting background, no hate. We have never seen hate in his eyes, and we have never seen anger in his eyes. How can we know that he loves? His love becomes incomprehensible.

For the mind, anything is comprehensible if the opposite is brought in. But the moment you bring the opposite you falsify existence, because in existence there is nothing like 'opposite'.

Mind moves through the opposite and existence is unitary. Existence is *advaita*, existence is non-dual – there is no problem. Where is the boundary of the day, when the day stops, ceases to

be, and the night starts? Is there a gap between the two? Only if there is a gap then is the boundary possible. But there is no boundary! The day simply melts into the night, it merges into the night, and the night again merges into the day. Life is one, existence is one – mind is dual.

So if you go on choosing you will never come to the source. Then you will cling to life and you will be afraid of death. Then you will cling to love and you will be afraid of hate. Then you will cling to the good and you will be afraid of the bad. Then you will cling to God and you will be afraid of the Devil.

Life is one. God, Devil – one. There is no division where God ends and where Devil begins; there cannot be. In life, Ram and Ravan are one, but for the mind they are the enemies, they are fighting. For the mind everything is a conflict, it is a war.

And if you choose, then you remain part of the game. And how not to choose is the whole art of religion: how to drop into a choicelessness.

But remember, don't choose choicelessness! Otherwise, listening to me or to Sosan or Krishnamurti, you will become enchanted by the word 'choicelessness'. Your mind will say, "This is very good. Then ecstasy is possible and much bliss will happen to me if I become choicelessness. Then the door of the mysteries of life will be opened." The mind feels greedy. The mind says, "Okay, so I will choose choicelessness." The door is closed. Only the label is changed, but you have fallen a victim of the old trick.

Now try to understand these sutras. They are some of the best ever uttered by any man on the whole of the earth.

To return to the root is to find the meaning,
but to pursue appearances is to miss the source.

To return to the root is to find the meaning....What is the purpose of this whole play of existence? What is the meaning of all these trees growing, and human beings, and animals, and birds? What is the meaning of this earth and this heaven? What is the meaning of this whole? Where will you find the meaning?

For the mind the meaning must be in the end – where this

existence is moving to must be the meaning, the destination. For the mind the meaning must be somewhere in the destination: where we are going.

And this sutra of Sosan says: *To return to the root is to find the meaning*...not in the future, not in desire and destination, not somewhere else, but to the root. Not in the end but in the beginning.

Try to understand. Many things have to be understood. First, if there is any meaning it must be in the seed – maybe hidden, not visible, but it must be in the seed, because nothing can come which is not in the seed. Nothing can come out of emptiness.

Even if there is a destination it must be hidden in the seed, just like a flower hidden in the seed – the flower is the meaning of the tree. When it flowers it is ecstatic, when it blooms it sings and dances. It has attained, it is happy, it is delighted, it is not lacking anything anymore. The flower is just a delight, the dance of the tree that "I have attained!"

But those flowers must have been somewhere in the seed, otherwise how can they happen? The end must be in the beginning; the omega must be hidden in the alpha. Jesus says, "I am the beginning and the end. I am the alpha and the omega."

The beginning is the end, because the end may not be revealed right now but it must be there. And when it is in the seed, you need not wait for the future to come, for the flower to happen. You can penetrate the beginning right now, because here it is. The seed, remember, is not in the past. The seed is always here and now in the present, because the whole past is in the present.

Of course, the whole future is also in the present, but the future has not happened and the past has happened already, the beginning has happened already. Penetrate the beginning, move to the roots and to the source, and the meaning will be revealed.

And you carry the seed right now within you – the seed of all meaning, of all possibilities, of all doors that can open and all mysteries that can happen. You carry the seed! But if you wait for the future then it may not ever come, because the future is infinite and waiting will be losing life, time and energy.

And if waiting becomes a habit the flower *may* flower and you

may not be able to see. Because you have become accustomed to looking to the future, your eyes have become fixed. They cannot look at the near and the close, they can always look to the far and distant.

If for many lives you have been looking in the future for the meaning, and the flower flowers, you will not be able to see it – because seeing does not depend on the flower, the seeing depends on your penetrating eyes. And you don't have any penetrating eyes, otherwise the beginning is always there, the seed is always there. You could have looked into it.

If you look to the future and wait for the meaning to be revealed somewhere, then sooner or later you will feel life is meaningless. That is what is happening in the West, because continuously philosophy was thinking that somewhere in the future is the goal.

It looks absurd to think that the goal is in the beginning. It looks contradictory, because how can the goal be in the beginning? So the mind says the goal must be somewhere ahead, because mind lives through desire, moves through desire. Motivation has to be there in the future. And now, for two thousand years continuously thinking in terms of the future, the Western mind thinks that there is no meaning because the future has not arrived.

The future never arrives! It cannot arrive by its very nature; it remains always unarrived. It is arriving but it never arrives. It is just like the tomorrow which never comes. Whenever it comes it is always today, whenever it comes it is always the present.

Future never comes, cannot come. Its very nature is like hope, dream – illusory. It appears as if it is coming, just like the horizon; it never reaches. Then, waiting and waiting, you feel meaningless. The whole Western thinking mind today feels life is meaningless, absurd. And if you feel life is meaningless, absurd, then suicide remains the only way to get out of it.

One of the great Western thinkers of this century, Marcel, has written that suicide is the only problem. If you see that life is meaningless, then what is left? Then why go on dragging? Why live at all?

If there is no meaning and you are moving in a rut...every day

you get up, go to work, earn a little money, sleep in the night, dream, again in the morning...the wheel goes on moving and you reach nowhere. In the end is death, so why wait? Why not commit suicide? Why not destroy this meaningless thing? And why be so worried and so burdened and in so much anxiety and anguish for something which is meaningless? It is a logical conclusion.

If you look in the future you will come to understand that there is no meaning. But if you really want the meaning, then the way is to look in the seed – and the seed is here and now. But the mind likes to look in the future; it is easier. To look in the seed is difficult.That is the whole *sadhana*, that is the whole arduous effort: to look in the seed. Because if you want to look in the seed you will need a different quality of vision. You will need a third eye, because these ordinary eyes can look only up to the shell. But the invisible which is hidden behind, the secret – these eyes cannot go so deep.

A different quality of eyes is needed which can penetrate and look right now into what the seed is carrying. If you look outside you cannot penetrate, because your eyes will meet the bodies, the shells of the seeds. If you really want to look in the seed, look within, because then the shell is no more a problem – inside you are also a seed.

You belong to this existence, you have come out of it. This existence has a blueprint in you, this existence is trying to fulfill some destiny through you. Look within, because then the shell is no more a problem. You need not penetrate the shell, you are already in. This is what meditation is: to look within the seed, within oneself. There, meaning flowers, it flowers immediately. It has always been there – it only needed your attention. You have neglected it, you have been indifferent to it. You have been engaged, occupied, in other things – and you have been standing with your back towards yourself.

And the meaning waits, and the purpose of the whole life remains hidden, and the blessing and the grace just goes on waiting and waiting for you to turn.

The Christian word 'conversion' means turning. It does not mean making a Hindu a Christian or a Mohammedan a Christian – it means making a consciousness turn within.

To return to the root is to find the meaning,
but to pursue appearances is to miss the source.

Outside there are only appearances. You cannot know what is outside, because through the senses you can touch only the appearance. I cannot see you. I can see only your body – not even the whole body but just the surface, just the surface of the skin is seen. I don't know whether you are there or not. Maybe you are just an automaton, a robot – who knows?

A robot is possible; now, more so. A robot can be made. And if a robot is there you cannot judge from the outside, because he will blink his eyes, he will even answer: if you say, "Hello!" he will say, "Hello, how are you?" How do you know that he is not a robot? On the surface he is just like any man, no difference.

He talks, and he will talk intelligently – sometimes even more intelligently than you because he is fed completely. His information is accurate; he knows much, he can know more than you. They say a single small computer can know as much as five hundred scientists can know in five hundred lives. A robot can carry a computer inside the mind, of course, battery-run. You ask and he answers, and his answers are not as fallible as your answers. And he will never be a fool, he will always be a wise man.

How to judge who is inside? You cannot penetrate. You can just go about and about, around and around. You can touch the surface.

Only in yourself can you go within. Only there can you be certain of consciousness – nowhere else. This whole world may be just a dream. Who knows? I can dream you sitting here and me talking to you. You can dream that you are sitting here and listening to me. Have you any criterion to prove that this is not a dream? There is no way.

Up till now nobody has been able to prove that this is not a dream, because in a dream also things appear so real – even more real than when you are awake, because in waking sometimes the doubt enters in the mind whether it is real or not. But in a dream the doubt never enters the mind; in a dream you always take things as if they are real.

It is said of Chuang Tzu:

One day, in the morning, he started crying and weeping. His disciples gathered and they said, "Master, what are you doing? What has happened to you?"

Chuang Tzu said, "I am in a fix. Last night I dreamed that I had become a butterfly."

The disciples said, "But what is there to weep and cry and be so sad about? Everybody dreams of many things! Nothing is wrong with being a butterfly in a dream."

Chuang Tzu said, "That is not the problem. Now I am worried, now a doubt has arisen and I don't know now how to reach a conclusion. In the night Chuang Tzu dreamed that he had become a butterfly. Now the doubt has come: it may be that now the butterfly is dreaming that she has become a Chuang Tzu."

And who is to decide, and how? If in the dream a Chuang Tzu can become a butterfly, then why not the other way – a butterfly sitting on a flower may be dreaming that she has become a Buddha.

There is no problem, the thing is simple. Chuang Tzu has raised a beautiful and basic problem: how can you be certain of the outside, that it is not a dream? There have been many philosophies which tried to prove that the whole world is a dream. Nobody believes in those philosophies, but nobody has been able to refute them either.

Berkeley, in the West, has proved that the whole existence is a dream. Nobody believes in him, not even he himself really believes in it, because his whole life shows that he doesn't believe it is a dream. If you insult him he gets angry. If you throw a stone at him he tries to avoid. If you hit him he runs to the doctor because blood flows out of him.

This is how Dr. Johnson tried to refute Berkeley's theory.

They were friends, and walking one day Berkeley said, "Now I have proved it, that the whole life is a dream, and I feel that nobody can disprove it."

And yes, he was right. Up to now nobody has been able to refute it – it is impossible to refute! How to refute it?

Dr. Johnson bent down, took a stone and threw the stone on

Berkeley's feet. He screamed. Dr. Johnson said, "This stone is real."

Berkeley laughed and he said, "That cannot refute my philosophy, because my scream may be just a dream you have dreamed. This blood flowing out of my leg – how can you prove this is real and not a dream?"

Because in dream also, if you are hit blood will come out. And in dream also you have screamed many times. In dream also, when there is a nightmare, you perspire and you tremble and your heartbeat goes fast and crazy, and even if the dream is broken it takes a few minutes to settle. You know the dream is broken, you have become awake, and you know it was a dream, but still the heart goes on throbbing and the fear still lingers and the perspiration on the forehead is there.

It can happen in a dream, there is no way to disprove it. Outside, at the most, we can say there are appearances. The thing in itself cannot be known that way.

There is only one reality of which you can be absolutely certain, and that is the reality within. You can move within. You can be certain only of yourself, nothing else. But once you penetrate this certainty that you are....

Remember, even in a dream, you are. You may have become a butterfly, but you are. Even for a dream to exist, at least *you* are needed. Everything may be dream but you are not, because without you even a dream cannot exist. Consciousness is needed even to dream.

You can prove everything is a dream, but you cannot prove that the dreamer is a dream – because the dreamer has to be real, otherwise dreams cannot exist. Only one thing is certain and that is you. Only one thing is absolutely certain and that is your reality within. Conversion means moving from an uncertain world, the world of the appearances, to the world of the reality.

And once you know that inner certainty and you are grounded, once you know that you are, then from *that* certainty the vision changes, the quality changes. Then you look at the outside world and a different world is revealed – that world is God.

When you are rooted in a certain reality, absolutely certain,

then your look has a different quality: then there is trust. Now you can look...and the whole world changes. Then there are no appearances, but the reality, that which is really real.

What is that which is really real? It is not these forms. Forms change, but that which moves through the forms is unchanging.

You were a child, then you were young, then you have become old – the form has been continuously changing. Every moment your body is changing, the form is changing; but if you look within, you have remained the same.

You were a small, atomic cell in your mother's womb, not even visible to the naked eye; then a small child; then a young man filled with many dreams, desires; and then, frustrated, dejected, a failure, an old man. But if you look within, everything has remained the same. The consciousness never changes.

If you look within you will be surprised: you cannot feel how old you are, because there is no age to consciousness. If you close your eyes you cannot say you are twenty or forty or sixty, because the age belongs to the body, to the shell. Your reality is ageless; it has never been born and it is not going to die.

Once you are centered in this eternal, non-changing, unmoving absolute, then your quality changes. Then you can look, then you have become a mirror. In that mirror the reality is mirrored. But first you have to become a mirror. You are waving, shaking so much you cannot mirror anything – you distort. Mind distorts the reality and consciousness reveals it.

To return to the root is to find the meaning,
but to pursue appearances is to miss the source.

If you go on pursuing appearances you will miss the source, because appearances are outside. Sometimes you are after wealth, sometimes you are after a woman or a man, sometimes you are after prestige and power...and you go on pursuing appearances. And this whole time you are missing yourself, and this whole time you are living in a dream.

If you miss the source you miss all. You may attain many things in the outside world, but in the end you will find you

have not attained anything. You have missed the one which carries all meaning.

Dying, you may be dying a very rich man, but you will die a poor man inside, a beggar. Dying, you may be very powerful, you may be a great president of a country, or a prime minister, but deep down you will know that you are impotent. Death will prove that your power was just an appearance; your power is powerless, helpless before death. Only that is power which goes beyond death – all else is impotence. You may believe in it for a time, but death will bring the truth to you.

Always remember that death is coming, and death is the criterion: whatsoever death disproves is disproved, whatsoever death approves is approved. Whatsoever can go beyond death, whatsoever is more powerful than death, is the reality. The real cannot die; the unreal dies a thousand and one deaths.

At the moment of inner enlightenment
there is a going beyond appearance and emptiness.

Only when the enlightenment happens, when you are filled with the inner light.... The light is there but you are throwing it outside. It moves with your desire. Desire is the focus, light goes on moving.

If you are too much addicted to wealth your whole being focuses on wealth; then you only see money, nothing else. Even if you meet a person you don't see the person, you see the money. If the person is poor, simply no trace is left on your mind; if he is rich, then a trace is left. If he is very, very rich then you remember him, then memory is formed.

If you are after power and you meet a Hitler, or a Stalin, a Mao, then you are meeting a person, but the person is secondary. The power...When Nixon is not a president anymore you will not be able to see him; he may pass by you but he is no more a person.

You see whatsoever you desire. Your desire is your vision, and your light focuses always on your desire. When this light turns, is converted, moves withinwards, there is illumination. Then

you are filled with light. You become a house with a lamp, you are no more dark inside.

At the moment of inner enlightenment there is a going beyond appearance and emptiness: and suddenly you go beyond appearance and emptiness. Then nothing is just the appearance and nothing is empty – everything is filled with the divine. Everything is full, overflowing with the divine – every tree, every river, every ocean – overflowing with the divine. Then God is everywhere. You may call it truth, or whatsoever you like, but the real is everywhere.

When *you* are real, the world is real; when you are living in unreal desires, you create a world of appearances. Whatsoever you are is your world. And there are as many worlds as there are people because everybody lives in his own world, everybody creates his own world around him. That's your projection and creation.

The changes that appear to occur in the empty world
we call real only because of our ignorance.

*The changes that appear to occur in the empty world we call real only because of our ignorance.*You say somebody is old; you call oldness real because you don't know what real is. Otherwise nobody is young and nobody is old and nobody is a child. The inner is ageless, only the outer form changes.

My clothes are old. Will you call me old because my clothes are old? My clothes are new, brand new, just from the tailor. Will you call me young because my clothes are young? The body is nothing but clothes. You call somebody old, and somebody young, and somebody a child because of the body? because of the form that is changing constantly? Those who have known, they say the reality is immovable, unmoving, it cannot move. The clothes go on changing.

Ramakrishna died. Just before his death, when the doctor said, "Now he cannot survive," Ramakrishna's wife, Sharda, started crying. And these are Ramakrisna's last words: he said, "Don't cry, because I am not going to die. What the doctors are

saying applies only to the clothes."

He died of cancer, and Ramakrishna said, "As far as I know there is no cancer in me. The cancer applies only to the clothes. So remember, when doctors say that I am dead don't believe them, believe me – I will live."

And Sharda was the only widow in India, in the whole history of India, who never became widowed – because Indian widows, when their husbands are dead, have to change their way of life, their very style. They cannot use colored clothes, because color has gone from their life. They cannot use ornaments, because for whom?

But Sharda continued the same as she was when Ramakrishna was alive. And people thought she had gone crazy, and they would come and say, "Now throw your ornaments, particularly the bangles. Break them! You are a widow."

And she would laugh and say, "Should I believe you or Ramakrishna? Because *he* said, 'Only clothes are going to die, not I.' And I was married to him, not to his clothes. So should I listen to you or should I listen to Ramakrishna?"

She listened to Ramakrishna and she remained married to the very last. And she lived in such ecstasy, because this listening transformed her. She became aware of a fact – that the body is not the real.

She continued her old way of life. It will look crazy, because in this world of mad people where clothes are thought to be real, somebody behaving in such a contradictory way is bound to look crazy.

She would prepare the bed every night and she would go to Ramakrishna's room and say, "Paramahansadev, come now, it is time for you to go to sleep" – and there was nobody! And she would prepare food, singing, as happily as she had always been doing. Then she would go and call Ramakrishna: "Come, Paramahansadev, your food is ready."

She must have known something. And this was not for one day but for many years. Just this simple message from Ramakrishna, "Only clothes are going to die, not I," transformed her into a holy woman. She became, in her own right, an enlightened person.

The changes that appear to occur in the empty world
we call real only because of our ignorance.
Do not search for the truth;
only cease to hold opinions.

This is a *beeja* mantra, a very, very deep message:

Do not search for the truth;
only cease to hold opinions.

How can you search for the truth? *You* are untrue! How can you go searching for the divine? How can you go searching for the truth? How can you search? What will you do? At the most, your mind will play tricks. At the most you will project a truth, you will imagine a truth, you will dream a truth. That's why Hindus go on seeing Krishna when they reach to the divine, and Christians go on seeing Jesus when they reach to the truth.

But truth is neither Hindu nor Christian, truth is neither Krishna nor Christ. These are the forms, clothes! And if clothes are still coming that shows that you are filled with your opinions – Christian, Hindu – and you are projecting.

Sosan says: "Do not search for the truth...."

You cannot search. How can you? You are not ready, because the mind is there. Who will search? All seeking belongs to mind, every search comes out of the mind. Consciousness never seeks, never searches; consciousness simply is. It is being, it is not a desire.

Search is a desire. You searched in the world for wealth, power, prestige, and you failed. Now you search for God and truth, but you remain the same. Nothing has changed, only words have changed. Before it was 'power', now it is 'God' – but you remain the same seeker.

The truth cannot be sought. On the contrary, when all seeking stops the truth knocks at your door; when the seeker is no more truth comes to you. When you cease all desires, when you have no motivation to go anywhere, suddenly you find you are

illuminated. Suddenly you find you are the very temple you were seeking. Suddenly you come to realize *you* are Krishna, *you* are Jesus. No vision comes to you – you are the source of all, you are the very reality.

Do not search for the truth;
only cease to hold opinions.

Don't hold opinions – Christian, Hindu, Mohammedan, Jaina – don't hold opinions. Don't carry scriptures, otherwise you may become a man of knowledge but you will never be a wise man. You may become filled with much knowledge and information, but everything will be borrowed and dead. Opinion is not truth, cannot be. Opinion is from the mind and truth is not from the mind – truth happens when the mind is no more there. Opinion is the known and truth is the unknown. When the known ceases, the unknown comes to you. When there is no known around, the unknown is there.

With the mind you cannot reach. That is the only thing to be renounced: the mind, the opinion, the Christian, the Hindu, the Gita, the Bible, the Koran. You cannot carry knowledge, because knowledge belongs to the mind, not to consciousness.

Look at the difference. I told you consciousness is just like a mirror: whatsoever comes before it, it is mirrored without any prejudice. The mirror will not say, "This woman is beautiful, I would like to mirror her. And this woman I don't like; I am not going to mirror her, she is ugly." No, the mirror has no opinion. The mirror simply mirrors – it is its nature.

But then there is a photographic plate. It also mirrors but it mirrors only once, then it clings to the reflection. A photographic plate hidden behind a camera also mirrors, but only once. Mind is just like a photographic plate: it mirrors, then it clings to the reflection; then it carries the dead information; then always and always it will carry the same information.

A mirror mirrors and again is empty...again it is ready to receive. A mirror is always fresh to receive because it never clings. A mirror has no opinion. Mind has opinions, opinions and

opinions, and through this thick wall of opinions you will never be able to reach truth.

Truth is there. It is not a theory, it is a reality – it has to be experienced. You cannot think about it, you cannot philosophize about it. The more you philosophize, the more you will miss. Sinners may sometimes have glimpses, but never doctors of philosophy.

Says Sosan:

Do not search for the truth;
only cease to hold opinions.
Do not remain in the dualistic state;
avoid such pursuits carefully.
If there is a trace of this and that,
the right and wrong,
the mind-essence will be lost in confusion.

Difficult.... You can even understand to drop information, but deeper, deeper than ordinary information, is your conscience of good and bad. You can think, "Okay, I am no more a Christian, no more a Hindu." But the morality, the good and bad...? Do you think morality is not Christian and Hindu?

Morality is humanistic; even an atheist remains a moralist. He does not belong to any religion but he also thinks in terms of good and bad – and this is one of the deepest problems to be solved by a seeker. An authentic seeker has to drop all concepts, good and bad.

I have heard:

A few people were traveling in a small boat. Suddenly the ocean went mad and it appeared that now the boat was going to sink at any moment. Everybody fell on his knees and started praying.

In the boat there was a well-known saint, and also a well-known sinner. The sinner also fell on his knees and said, "My Lord! Save us!"

The saint came near to him and said, "Not so loudly. If he comes to know about you, that you are also here, then none of us is going to be saved. Then we are all going to be drowned. Not so loud!"

But can a saint be a saint if he can see a sinner in somebody? Can a saint really, authentically be a saint if he thinks that the other is the sinner? He may be a great moralist, but he clings to the good and still has condemnation for the other.

A religious man has no condemnation; he simply accepts. A religious man is so humble how can he say, "I am a saint and you are a sinner"? A religious man simply drops all categories of good and bad.

Sosan says:

Do not remain in the dualistic state;
avoid such pursuits carefully.
If there is a trace of this and that,
the right and wrong,
the mind-essence will be lost in confusion.

And think, you know it through experience also.... If you think too much about being good, what will you do? – the bad will remain there, you will suppress it. On the surface you will become polished; deep down there will be turmoil. On the surface you will be a saint; deeply hidden will be the sinner.

And the same happens to a sinner: on the surface he is a sinner but deep inside he also hankers for saintliness. He also thinks, "This is bad, I am going to drop it." He also tries to show that he is not a sinner.

Both remain divided. The difference is not of division, the difference is only of what is on the surface and what is hidden.

A saint goes on dreaming about sin; he goes on dreaming about all those bad things he has suppressed. It is a strange phenomenon, that if you look at the dreams of the saints you will always find them as sinners, and if you look at the dreams of sinners you will always find them as saints.

Sinners always dream of being saints and saints always dream

of becoming sinners, because the repressed comes into the dreams, the unconscious reveals itself in the dreams – but the division remains, and if you are divided you cannot fall to the source.

It is just like this: there is a tree, a big tree of a million branches. The branches are divided. If you cling to the branches how can you go to the roots? The deeper you move the less branches will be there; the lower you move, manyness disappears and you come to the one undivided trunk – all branches in it, but itself undivided. Everything comes out of it, the many comes out of the one, but the one remains one. And you have to fall to the one. And that is the root, the source.

Although all dualities come from the One,
do not be attached even to this One.

...all dualities come from the One, do not be attached even to this One.... Don't make this a theory and be attached to it and start fighting if somebody says, "No!" This is how it has happened in India.

There is a school of non-dualists, Shankara and his school. He goes on arguing and fighting and creating proofs and philosophizing that only the one exists, the non-dual. If somebody says the dual exists he is ready to argue. And the dualist goes on saying, "How can the one exist?" The one cannot exist, because the other is needed for the one to exist."

Can you make an arithmetic out of one digit? Ten are not needed, but two is a must. Einstein worked it out and he tried to use only two digits in arithmetic, one and two: one, two, then comes ten, eleven, twelve, then comes twenty. It goes this way, but it will do; no need for nine digits or ten digits – but you cannot work with only one.

Dualists say that the existence is impossible with one; even a river needs two banks to flow. Man and woman are needed to give birth to a child; life and death are needed as the two banks for life to flow between. One will be so monotonous – how can life come out of one? They go on saying "two". And those who

say "one", non-dual, they go on fighting with dualists.

Sosan says if you have really understood that everything comes out of one, then don't cling even to this, because clinging shows that you are for something and against something. If you say, "I am a non-dualist," you have lost the point – because if there is only one, how can you be a dualist or a non-dualist? And what do you mean by non-dualism? If there is no duality, what do you mean by non-dualism? Keep silence!

A real non-dualist cannot assert. He cannot say, "I believe in this," because belief always implies the opposite. If I say, "I believe in this," then it is implied that I don't believe in that. Then two are created.

Says Sosan – he is really a non-dualist – he says:

Although all dualities come from the One,
do not be attached even to this One.
When mind exists undisturbed in the Way,
nothing in the world can offend,
and when a thing can no longer offend,
it ceases to exist in the old way.

This is very beautiful, try to remember it.

When mind exists undisturbed in the Way,
nothing in the world can offend,
and when a thing can no longer offend,
it ceases to exist in the old way.

Somebody insults you. If you really exist undisturbed you cannot be insulted; he may try, but you cannot be insulted. He may do everything to insult, but you will not take the insult. And unless *you* take it he is a failure.

It happened:

One psychoanalyst was going for a morning walk with his

friend. A man who was a patient of this psychoanalyst, a crazy man, came running and hit the psychoanalyst hard in the back. The psychoanalyst staggered, fell on the ground and the man ran away. He gathered himself together and again started on his walk.

The friend was surprised. He said, "Aren't you going to do something? Something has to be done, it is a must! This man is a madman!"

The psychoanalyst said, "This is *his* problem."

He is right, because: "This hitting is *his* problem, not mine. Why should I be disturbed?"He is right, because if somebody is angry it is *his* problem; if he is insulting it is *his* problem; if he is abusing it is *his* problem. If *you* are undisturbed, you are undisturbed. But you immediately get disturbed – that means his anger and insult is just an excuse. You were already boiling within, just waiting for some excuse to come your way.

Says Sosan:*When mind exists undisturbed...*and when you fall to the source it is undisturbed...*in the Way, nothing in the world can offend, and when a thing can no longer offend, it ceases to exist in the old way.*. And the quality changes with the attitude. If somebody insults you, it *looks* like an insult because you get insulted. If you don't get insulted, it will not look like an insult. How can it look like an insult if you are not insulted?

Somebody is angry – you feel it as anger because you get disturbed. If you are not disturbed you cannot feel it as anger. The quality changes because your interpretation changes, because *you are different*. Somebody hates you – you feel it as hate, because you are disturbed. If you are not disturbed and somebody hates you, will you call it hate? How can you call it hate? The old name won't do; the old mind is not there.

You may even feel compassion, you may feel pity. You may feel, "What has happened to this man? How much he is suffering, and unnecessarily, and to no avail!" You may even help this man to come out of it, because when somebody is angry he is poisoning his own body, poisoning his own being – he is ill. You will help him to come out of it. If somebody has a cancer, you don't start fighting with him. You help him, you serve him, you take him to the hospital.

For a buddha – for a man like Sosan – when you are angry your mind has a cancer; compassion is needed, you need much help. And if the world becomes a little more enlightened whenever somebody is angry the whole family, the friends, they will all hospitalize the man. He needs hospitalization:.It is foolish to fight with him and to be angry with him. It is absolutely foolish and absurd because he is already ill, and you all are against him – how are you going to help?

With physical illness we have compassion, with mental illness we don't have compassion – because if someone is physically ill we don't take it as offending to us. When somebody is mentally ill, we think he is mentally ill because of us. Because you are also ill, hence this attitude.

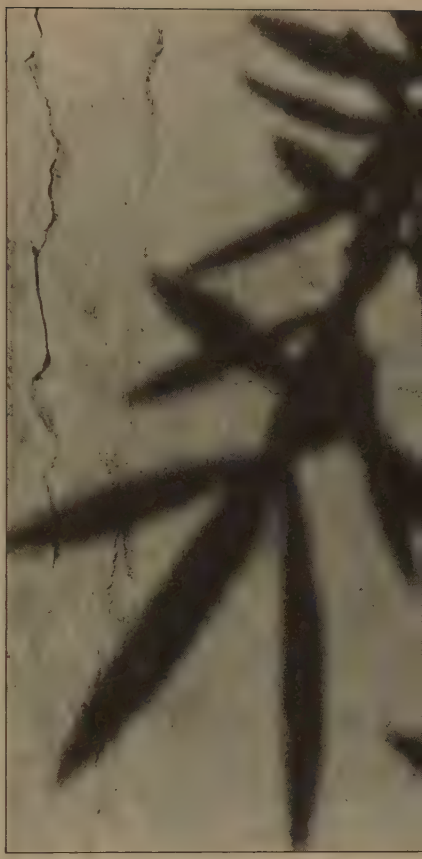
Once you are undisturbed everything changes, because your attitude changes. You are different, the whole world is different – *it ceases to exist in the old way.*

When no discriminating thoughts arise,
the old mind ceases to exist.

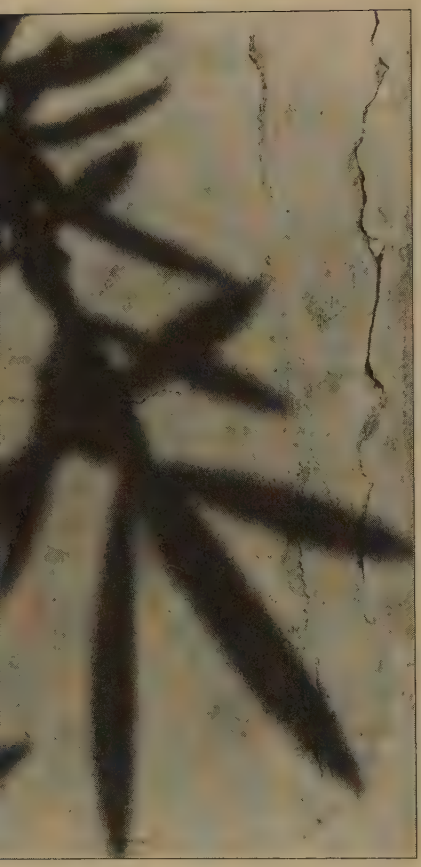
Discrimination – this is good, that is bad, this I like, that I don't like – this discrimination is the very base of your mind. If discrimination disappears the mind falls into an abyss. You will reach to your source. And that source carries all meaning, all ecstasies, all blessings.

Enough for today?

CHAPTER 5



The Unity Of Emptiness



When thought objects vanish, the thinking-subject vanishes, as when the mind vanishes, obects vanish. ≈ *Things are objects because of the subject; the mind is such because of things.* ≈ *Understand the relativity of these two and the basic reality: the unity of emptiness.* ≈ *In this emptiness the two are indistinguishable and each contains in itself the whole world.* ≈ *If you do not discriminate between coarse and fine you will not be tempted to prejudice and opinion.*

The world is there because of you – you create it, you are a creator. Every single being creates a world around himself, it depends on his mind. The mind may be illusory, but it is creative – it creates dreams. And it is up to you to create a hell or heaven.

If you leave this world, you will not be able to leave it. Wherever you go you will create the same world again because the world is constantly coming out of you, just as leaves are coming out of the tree.

You don't live in the same world – you cannot, because you don't have similar minds. Just by the side of you somebody may be living in heaven, and you may be living in hell – and you feel that you are living in the same world? How can you live in the same world when minds differ?

So the first thing to be understood is that you cannot leave the world unless the mind disappears. They are related, they depend on each other, they make a vicious circle. If the mind is there.... And a mind is always a particular mind. When the mind is not a particular mind anymore, when it becomes a Mind with a capital M, it is no longer mind, it has become consciousness. A mind is always a particular mind and it carries a particular aroma around it – that is your world.

The mind creates the world and then the world creates the mind, helps the mind to remain the same. This is the vicious circle. But the source is in the mind; the world is just a by-product. The mind is substantial; the world is just the shadow of it. And you cannot destroy the shadow, but everybody tries to destroy it.

If *this* wife doesn't suit you, you think another wife will. You are trying to change the world, and you are the same. You will

just turn the next wife into an exact replica of the old. You will again create, because the wife will be just a screen.

And you will be surprised: people who have married many times, their experience is really strange. A person who has been married ten times recognizes the fact that, "How does it happen? – in such a wide and big world I always stumble upon the same type of woman? Even by accident it seems impossible! Again and again!"

The problem is not the woman, the problem is the mind. The mind is again attracted to the same type of woman, again creates the same relationship, again finds the same mess and the same hell.

And the same happens in everything you do. Do you think you will live happily in a palace? You are wrong. Who is going to live in the palace? *You* will live there. If you are not happy in your hut, you will not be happy in your palace. Who will live in the palace? Palaces don't exist outside you.

If you can live happily in a hut, you can live happily in a palace, because you create the world around you. Otherwise, as the hut pinches you the palace will pinch – even more so because it is a bigger thing. It will be a hell, just the same – more decorated, but a decorated hell is not a heaven. And even if you are forcibly thrown into heaven you will try to find an exit, or you will create your hell there.

I have heard about one man, a great businessman, a dress manufacturer. He died. Somehow, by some technical mistake, he entered heaven. He met his old partner there. The old partner was as sad as he was on this earth. So the businessman said, "What does it mean? You are in heaven, and so unhappy?"

The partner said, "It is okay, but personally I prefer Miami."

And the other also came to the same conclusion within days. They again became partners there, and they wanted to start a business firm to manufacture dresses.

The same is going to happen wherever you go, because *you* are the world. *You* create a world around you, then the world helps the mind which has created it. The son helps the father,

the son helps the mother, your shadow helps the substance – then the mind is strengthened more, then again you create the same world on the same lines. From where to start a transformation? How to change?

If you look, the first look will say to change the world, because it is so apparent around you. Change it! And that's what you have been doing for many lives: continuously changing the world, changing this and that, changing houses, bodies, wives, husbands, friends – changing, but never looking to the fact that you remain the same, so how can you change the world?

That's why a false tradition of renunciation came into existence all over the world. Escape from the house and go to the monastery. Escape from the market, go to the Himalayas. Escape from the world! You can easily go to the Himalayas, but how can you escape from yourself? You will create the same world *there* – the same! It may be a miniature world, it may not be so vast, but you will do the same. *You* are the same – how can you do anything else?

Deeper insight reveals this: change the mind, then the world changes. Then wherever you are, a different world is revealed. You go deeper, and then you understand that if you want to be really without the world around you.... Because howsoever beautiful the world is, sooner or later it will become a boredom and you will be fed up. Even if it is heaven you will start longing for hell, because the mind needs change. It cannot live in the eternal, it cannot live in the non-changing, because the mind hankers for some new curiosity, some new sensation, some new excitement. It is not possible for the mind to stop time and to timelessly remain.

That's why the mind cannot live in the now, the here, because now is not a part of time. The now never changes, it is eternal. You cannot say it is unchanging, that it is not permanent, that it is eternal. It is simply as it is. Nothing happens there. It is emptiness.

Buddha has called it *shunyata* – absolutely empty. Nothing happens there, nobody comes, nobody goes. There is nobody, because if somebody is there then something or other will happen.

Mind cannot live in the eternal now. Mind wants change and

goes on hoping, and goes on hoping against all hope. The whole situation is hopeless, but mind goes on hoping.

I have heard:

Mulla Nasruddin remained unemployed for many, many years because he wanted to be an actor and he had no talent. But every day, religiously, he would go to the agent. Hopefully, he would knock at the door, enter the office and inquire, "Has something happened? Am I booked somewhere?"

And the agent would always say the same: "I cannot do anything, nothing is possible."

Days passed, weeks passed, then years passed and the Mulla's knocking became a routine. Whatsoever the season, the climate, good or bad, but one thing was certain for the agent – that Mulla would come. And he would again ask hopefully, and the man would again say the same thing: "Nasruddin, I cannot do anything, nothing is possible."

Then one day the knock was different, a little sad. And when Mulla came in, even the agent was surprised: "Why is he so sad?"

Mulla said, "Listen, for two weeks don't book me anywhere because I'm going for a vacation."

This is how mind functions – goes on hoping, not for many years, but for many lives! You knock on the same door with the same inquiry and desire, and it is always no. What have you gained through mind except no's?

Yes has never come that way; it cannot come. Mind is a futile effort. It is desert-like, nothing grows on it, nothing can grow. But it goes on hoping. Even a desert dreams, and dreams of beautiful gardens, rivers flowing, brooks and waterfalls. Even a desert dreams...and that is the dream of the mind.

One has to be alert. There is no need to waste any more time – no need to knock on the agent's door. You have lived enough with the mind. You have achieved nothing through it. Is it not the right time to be alert and aware?

Of course you have gathered many miseries and many hells – if you call them achievements then it is okay – anguish, frustration.

And wherever you move with the mind something goes wrong, because mind is the mechanism of the wrong. You look, something goes wrong.

Mulla Nasruddin's son was entered into the school. The teacher was talking about geography and she talked and explained the shape of the earth and everything. And then she asked Mulla Nasruddin's son, "What is the shape of the earth?"

He remained silent, so just to provoke his answer she said, "Is it flat?"

The son said, "No."

She became more hopeful; she said, "Then is it a globe, round-shaped?"

Nasruddin's son said, "No."

Then she was surprised. She said, "The possibilities are only two: either it is flat or it is global, and you say no to both. So what is your idea?"

The son said, "My Dad said it is crooked!"

For the mind everything is crooked; not because everything is crooked – the way the mind looks, anything that penetrates the medium of the mind becomes crooked. Just as you put a straight thing into water, a straight staff, and suddenly you see the medium of the water has done something; it is no more straight. You bring it out of the water, it is again straight...put it in again.... And you know that the staff remains straight even in water, but your eyes still say that it is not straight. A hundred times you can bring it out and put it in. Even if you know well that the staff remains straight, the medium will again give you the false information that it is no longer straight.

You have known many, many times that the misery is created by the mind, but again you fall a victim. Mind creates misery; it cannot create anything else because it cannot encounter reality. It can only dream – that is the only capacity for the mind. It can only dream. And dreams cannot fulfill, because whenever they come against the reality they are shattered.

You live in a house of glass: you cannot face reality. Whenever reality comes your house is shattered, and many houses you have

lived in are shattered. You carry their ruins in the mind, the anguish that resulted, and that has made you very sour, very bitter.

Taste anybody and you will taste bitterness. And that is the experience of others about you also: everybody tastes bitter. Come closer and everything goes bitter; remain distant, everything looks beautiful. Come closer, everything goes bitter – because when you come closer, minds penetrate each other and everything is crooked, then nothing is straight.

This has to be realized as your experience, not as a theory from me or Sosan. Sosan can't help, neither can I. It *must* become your own experienced phenomenon. Experienced, it becomes a truth – and then many things start changing, then you drop the mind.

And when the mind drops, all worlds disappear. When the mind drops, objects disappear; then they are no more objects. Then you don't know where you end and where things start. Then there are no boundaries – boundaries disappear.

In the beginning you feel as if everything has gone blurred, but by and by you settle in the new phenomenon, which is of no-mind. Then there are stars, but they are part of you, no longer objects. There are flowers and trees, but they flower in *you*, no longer outside. Then you live with the totality.

The barrier is broken – the barrier was your mind. Then for the first time there is no world, because 'world' means the totality of objects. For the first time there is a universe, and universe means one. Remember the word 'uni'. This you call a universe?... wrongly. Don't call it a universe: for you it is a multiverse – many worlds, no more one. It is not yet.

But when the mind drops, worlds disappear. There are no objects. Boundaries mingle and meet into each other. The tree becomes the rock, the rock becomes the sun, the sun becomes the star, the star becomes the woman you love, and everything is meeting and mingling into each other. And you are not there, separate. You are in it throbbing at the very heart, pulsating. Then it is a universe.

Mind drops, objects disappear – the source of dream has disappeared. What have you been doing? You have been trying to get a better dream, of course to no avail. But the whole effort of the mind is to get a better dream. Don't think that mind can give

you a better dream – a dream is a dream. Even if better, it will not be a satisfactory thing, it cannot give you a deep contentment. A dream is a dream!

If you are feeling thirsty you need real water, not dream water. If you are hungry you need real, substantial bread, not dream bread. For a few moments you may be able to deceive yourself, but for how long?

Every night it happens: you are hungry, the mind creates a dream – you are eating, you are eating delicious things. For a few minutes it is okay, even for a few hours it is okay, but for how long? Can you stay in this dream forever and ever?

It helps sleep, you don't get disturbed. Otherwise hunger will disturb you, you will have to get up and go to the fridge. It helps: you can go on sleeping, feeling that you are eating; there is no need to go anywhere. But by the morning you will know that your mind deceived you.

Your whole life is just like a dream, and you are substituting dream objects for the reality. So every day everything is shattered, every day you are shocked into reality, because the reality goes on bumping from here and there. You cannot avoid it! A dream is a very fragile thing; the reality goes on bumping and breaking in.

And it is good, it is for your good, that the reality breaks your dreams, shatters them to pieces. But you again start collecting those pieces and creating other dreams. Drop it! You have done that enough. Nothing has been achieved. Now, no more of it!

Once you understand that dreaming has to be stopped the world of objects disappears. The world will be there, but not of objects. Then everything becomes alive, everything becomes subjective.

That is the meaning of religious people who say that everything is God. What are they saying? God is just a metaphor. There is nobody sitting somewhere in heaven, controlling, managing, engineering. God is just a metaphor – the metaphor that the things in the world are not like things, they are persons. Deep inside a subjectivity is there. Everything is alive and throbbing. And this throbbing is not a fragmented process, this throbbing is a *whole* throbbing.

Of course you feel the beat of the heart near the heart, at the heart. But you think it is only in the heart? Then you are wrong – the whole body is throbbing. The heart only indicates, the whole body is throbbing. That's why when the heart stops the body is dead. It was not the heart really that was throbbing, the whole body was throbbing through the heart; the heart was just an indicator.

You are throbbing, but the whole is throbbing through you – you are just an indicator, a heart. The universe throbs and beats through you. You are not, the universe is.

And the universe is not a totality of objects, it is a subjectivity. It exists as a person. It is alive, conscious. It is not a mechanical arrangement, it is an organic unity.

Now try to understand these words of Sosan:

When thought objects vanish, the thinking-subject vanishes,
as when the mind vanishes, objects vanish.
Things are objects because of the subject;
the mind is such because of things.

Things are there around you because of you. You attract them. If you feel hell around you, it is you who has attracted it. Don't be angry about it and don't start fighting with it; it is useless. *You* attracted, *you* invited – you have done it! And now your desires are fulfilled: whatsoever you needed is around you. And then you start fighting and getting angry. You have succeeded!

Remember always that whatsoever is happening around you is rooted in the mind. Mind is always the cause. It is the projector, and outside there are only screens – you project yourself. If you feel it is ugly then change the mind. If you feel whatsoever comes from the mind is hellish and nightmarish, then drop the mind. Work with the mind, don't work with the screen; don't go on painting it and changing it. Work with the mind.

But there is one problem, because you think *you* are the mind. So how can you drop it? So you feel you can drop everything, change everything, repaint, redecorate, rearrange, but how can you drop yourself. That is the root of all trouble.

You are not the mind, you are beyond mind. You have become identified, that's true, but you are not the mind.

And this is the purpose of meditation: to give you small glimpses that you are not the mind. Even for a few moments the mind stops...you are still there! On the contrary, you are *more*, overflowing with being. When the mind stops it is as if a drainage which was continuously draining you has stopped. Suddenly you are overflooded with energy. You feel more!

If even for a single moment you become aware that the mind is not there but "I am," you have reached a deep core of truth. Then it will be easy to drop the mind. You are not the mind, otherwise how can you drop yourself? The identification has to be dropped first, then the mind can be dropped.

The whole Gurdjieff method is how to get unidentified. When a desire comes next time, look at it. Say within yourself, "Okay, I will watch where this mind is moving." And you will feel a distance...you are looking at it. Who is this looker, the spectator? ...And the desire moves and creates dreams.

Sometimes you may forget, sometimes you may become one with the desire. Pull yourself together again, look at the desire again: the desire is moving on its own. It is as if a cloud has entered, a thought has come into the sky of your being. Just look at it, watch it. And remember, if you can be unidentified even for a fragment of a second – the desire is there and you are here, and there is a distance – suddenly there is illumination, a light has happened to you.

Now you know that the mind works on its own, it is a mechanism. You can drop it! You may not use it, you may use it; you are the master. Now the slave, the mechanism, is put in its place; it is no more the master. Then dropping is possible. When you are different from it, only then is dropping possible.

Meditation, witnessing, silently sitting and looking at the mind, will be of much help. Not forcing, simply sitting and looking. Not doing much, just watching as one watches birds flying in the sky. Just lying down on the ground and watching, nothing to do, indifferent. Not your concern really, where they are going; they are going on their own.

Remember, thoughts are also just like birds: they are moving

on their own. And sometimes it happens that people who are around you, their thoughts enter into your sky, your thoughts go on entering into their sky. That's why sometimes you feel that with some man suddenly you become sad; with some other man suddenly you feel an upsurge of energy and happiness and delight. Just looking at somebody, being near him, something changes in your mood.

It happens even with places. You go into a house and suddenly a gloom settles on you. You go in another house, and suddenly you feel light, as if wings have come to you, you can fly, you are weightless. You enter a crowd and you are no more yourself, something has changed. You enter another crowd, again something has changed.

This is the base of *satsang*: being with a master who has no thoughts. Just being with him, sometimes his no-thought, his no-mind, will knock at your door. In some moments...it cannot be manipulated, one has to wait, one has just to pray and wait and watch. It cannot be forced because it is not a thought. A thought is a thing, it can be thrown at you. No-thought is not a thing, it cannot be thrown.

A thought has its own movement and propulsion. Whenever you are near a person who has too many thoughts, he will fill you with his thoughts. Just being near he will go on pouring his mind in you – whether he speaks or not, that is not the point. Continuously, thoughts, like sparks, are falling from his head all around – you catch them.

And sometimes you are even aware that this is not your thought. But when it comes you become filled with it, you become identified even with that. This is not your anger; somebody else was angry and you felt something within you. Somebody was hateful and the hate hit you. Everything is infectious, and mind is the most infectious disease in the world. No flu can compete with it, it goes on infecting people all around.

If you can see, you can see sparks just falling from the head of a person. They have different colors. That's why so many mystics became aware of auras, because if a gloomy person comes he brings a gloomy aura. You can see it if your eyes are clear. You can see when a happy person comes around you.

Even if you have not seen him – he is coming from behind you, you have not seen him – but suddenly you feel something happy is happening around.

Thoughts are not your own, they are not you. When you die your thoughts are scattered all around. It has happened, and next time you go near a dying man, watch – it is an experience in itself. When a man is dying, just sit and watch what happens to your mind. You will be surprised; thoughts which have never been there, thoughts you are not accustomed to, thoughts which are unknown, suddenly bubble up in you – pop! The man is dying and he is throwing his thoughts all around, like a dying tree throwing its seeds. It is in a panic; before the tree dies it should throw seeds so other trees come up.

Never go near a man who is dying if you are not aware, because then the dead will influence you. Basically, never be near a man where you feel gloomy, sad, unless you are aware. If you are aware then there is no problem. Then the gloom comes and passes; you never get identified with it.Have you ever felt?... going in a church, people praying – you feel immediately different. So much prayer, even not very real, just a Sunday prayer, but still they are doing it, even for a few moments the windows open – they are different. A fire catches you, you feel sudden changes within you.

Be aware! And then see how thoughts enter in the mind, how you get identified and become one with them. And they are moving so fast, the speed is so great, because there is nothing more speedy than thought. It is not possible to create anything more speedy than thought. It takes no time to reach anywhere. It jumps from one infinity to another; space doesn't exist for it.

Thoughts are there, moving with fast speed. Because of the fast speed you cannot see two thoughts separately. Sit, close your eyes, slow down all processes of the body. Breathing slows, heartbeat slows, blood pressure slows. You slow down everything, you relax, because if everything slows, thought has to slow down, because it is a compact whole. When everything is slow, thought has to get slow.

That's why in deep sleep thought stops; because everything is so slow and thought is so speedy a thing that there comes a

breaking – the process cannot continue. The man is so slow and thought is so speedy, they cannot get together. Thought disappears. In deep sleep, only for a few hours, two hours at the most in the night, thought stops, because you are completely relaxed.

Relax and just watch: as the thought process slows you will be able to see gaps. Between two thoughts there is an interval – in that interval is consciousness. Between two clouds there is an interval – in that interval is the blue sky.

Slow down the thought process and look in the intervals, and pay more attention to the intervals than to the clouds. Shift the attention, change the gestalt. Don't look at the figure, look at the background.

If I put a blackboard, a big blackboard the size of this wall here, and mark it with a white point and ask you what you see, ninety-nine percent the possibility is you will not see the blackboard, you will see the white dot – because we see the figure, not the background.

Such a big blackboard, but if I ask you, "What do you see there?" you will say, "I see a little white spot." Such a big blackboard is not seen and only a little white spot, which is almost invisible, is seen? Why? Because this is the fixed pattern of the mind: to look at the figure, not at the background; to look at the cloud, not at the sky; to look at the thought, not at the consciousness.

This gestalt has to be changed. Pay more attention to the background and less attention to the figure. You will be nearer reality. In meditation this has to be done continuously. The mind, because of old habit, will look at the figure. You just shift again...look at the background.

You are here, I am here. We can look at each other in two ways. I can look at the background; in the background are the trees, plants, greenery, the sky – the vast universe is your background. Or I can look at you, you are the figure. But mind always looks at the figure.

That's why it happens if you go to a person like Sosan, Jesus or Buddha, you feel that their eyes are not looking at you. You are just the figure and they are looking at the background. Their

gestalt is different. You may feel that their eyes are cold because they are not paying attention to *you*.You are just a cloud.

Persons like Buddha, when they look. you *are* there, but just as a small part of the background. And vast is the background, and you are just a dot. But you would like somebody to look at you, at the small dot, as if *you* are the universe, as if nothing exists beyond you.

Buddha's love will look cold. You need a hot love, eyes which look at you and forget the whole: that is not possible for a Buddha. You have your place, but you are still a small dot. Howsoever beautiful, you are just part of a vast background – the whole attention cannot be given to you.

That's why the ego feels very much hurt near a Buddha, because the ego wants the whole attention: "Look at me, I am the center of the world." But you are not the center of the world. Really, there is no center in the world, because the center is possible only if the world is limited. If it is a finite circle then the center is possible – and it is an infinite circle.

It is absurd to think of a center. There is no center in the world; the world exists without any center. And it is beautiful. That's why everybody can think, "I am the center." If there is a center then it is impossible.

That's why Mohammedans and Christians and Jews will not allow Hindu assertions that "I am God – *Aham Brahmasmi*." They say, "This is heresy. What are you saying? Only God is the center;. nobody else is the center." But Hindus can assert playfully that "I am God," because they say there is *no* center, or everybody is the center.

But when you ask that the whole attention should come to you, this is the mind, the old habit of the mind, not to look at the background, just to look at the figure.

In meditation you have to shift from the figure to the background, from the star to the sky. The more this shift happens, the more you will feel you are not the mind, the more you will feel it can be dropped easily.

It is just like dropping a dress. You have made it so tight that it feels like a skin – it is not. It is just like a dress; you can drop it easily. But one has to understand that one is the background, not

the figure. And when this mind drops, says Sosan, then the objective world simply vanishes.

What does he mean? Does he mean that if you are in deep meditation, if you have reached the goal of no-mind, then these trees will disappear, vanish? Then this house will no more be here? Then you will not be sitting here? If I have attained, will this chair I am sitting on vanish?

No, objects disappear as objects; not this chair, not that tree – they remain, but they are no longer limited. Now they have no boundaries. Then this chair is meeting with the sun and with the sky, then the figure and the background have become one. There is no figure separate from the background, their identities are lost. And they are no more objects, because you are no more a subject there.

Krishnamurti goes on saying something very beautiful: that in deep meditation the observer becomes the observed. This is true, but you will feel that this looks absurd. If you are looking at a flower, does Krishnamurti mean that you become the flower? Then how will you get back home? And somebody may pluck you and you will be in trouble.

"The observer becomes the observed" – does it mean that you become the flower? No...but still, in a sense, yes. You don't become the flower in the sense that you can be plucked and somebody can carry you and you are no more a man. No, not in that sense. But when there is no mind, there is no boundary to you which separates you from the flower, no boundary to the flower which separates it from you. You have both become a subjective pool, you are merging and meeting. You remain you, the flower remains the flower, nobody can mistakenly pluck you, but there is a merging.

It happens in your life, sometimes only in a few moments when you love a person. That too is rare, because man's mind never leaves him, even in love. It goes on creating its own nonsense, creating its own world. And the lover is no longer allowed such closeness that he reaches to the background. The figure, the ego, always stands in between. But a few times it happens.

Of course, it must be happening in spite of you. It is so natural that even if you have made all the arrangements, sometimes

the reality bumps into you. In spite of all your arrangements, of all your dreams, sometimes it penetrates you, sometimes you are not on guard. Sometimes you forget, or you are so much occupied in a certain thing that a window opens and you are not looking at that window and the reality enters in.

A few moments, in love, this happens; when the observer has become the observed. This is a beautiful meditation: if you love a person then sit with the person and look into each other's eyes – not thinking anything, not thinking who he is, not creating a thinking process, just looking into each other's eyes.

There may be a few glimpses when the observer will become the observed, when you will be lost and you will not know who you are – whether you have become the beloved or the beloved has become you. Eyes are beautiful doors to enter into each other.

And why do I say only in love it is possible? – because only in love are you not on guard. You relax, you are not afraid of the other, you can be vulnerable, you can afford it. Otherwise you are always on guard because you don't know what the other will do, you don't know whether he will hurt you. And if you are not on guard the hurt can go very deep.

In love you can look into each other's eyes. There will be some glimpses when the background and the figure dissolve into each other. You will be shaken to your very foundations. Suddenly you will have a glimpse: you are not, still you are. Somewhere deep there has been a meeting.

This happens to a real meditator with the universe itself – not that he becomes a tree, but still he becomes a tree. When he is with a tree, boundaries are not there. And when he becomes tuned to this no-boundary land, then he moves without boundaries.

This is what the meaning of Sosan is. When the mind disappears, objects vanish. When the objects vanish, you vanish, the ego vanishes. They are related.

. *Understand the relativity of these two*
and the basic reality:
the unity of emptiness.

Understand the relativity of these two and the basic reality: the unity of emptiness. You exist because of your objects around you. Your boundary exists because of the boundaries of other things around you. When their boundaries are lost, your boundary is lost – you are relative to each other, you are together.

Your mind and your objects outside are joined together, they have a bridge. If the one bank disappears the bridge falls. And with the bridge the other bank also disappears, because there is no possibility for one bank to exist without the other. This is the meaning of relativity.

And then there is a unity – the unity of emptiness. You are empty and the flower is empty, because there is no boundary to the flower, then how can there be a center? This is one of the deepest realizations of Buddha, and only Buddhists have asserted this so beautifully. They say there is no *atma*, no self.

And this was very much misunderstood, because Hindus say that their whole religion is based on *atma,* the self, the supreme self. And Buddha says, "When there is no boundary, how can the self exist?" When there is no boundary and the mind has become totally silent, how can the 'I' exist? Because the 'I' is a noise. How can you say "I am" when the whole is? When the figure and the background have become one, how can you say "I am"?

This is the emptiness of Buddha, *anatta*. This word is beautiful – *'anatta'*, no-selfness. You are no more and still you are. Really, for the first time you are as the whole, but not as the individual, not as the defined, demarcated, fenced. You are as the whole, but you are not as an individual, as a marked, defined separateness. You are no more an island, you are the vast expanse of emptiness.

And the same is with the flower, and the same is with the tree, and the same is with the bird and with the animal, and the same is with the rock, stars and the sun. When your self disappears, the self disappears from everywhere, because it was your self reflected, it was your self resounded by the universe, it was your madness reflected. Now it is no more there.

Sosan is saying that when there is emptiness there is unity. If *you* are, how can there be any unity? Your very being separate creates the disunity.

Mohammedans say that they love Hindus, they are brothers; Christians say they love Jews, they are brothers. Everybody is a brother, but how can you be a brother when you are a Christian? How can you be a brother when you are a Hindu? Your demarcation, your boundary, carries the enmity in it. At the most you can tolerate the other, but you cannot be one with the other. And just saying 'brother' doesn't help, because nobody can fight as dangerously as brothers.

Saying that I am a Hindu, I am making myself separate from the whole. Saying that I am powerful, I am separating myself from the universe. Saying that I am extraordinary, I am separating myself from the universe. This is what Chuang Tzu says: Be just the ordinary. That means don't separate in any way, don't make clearcut definitions about yourself. Live with liquid boundaries, which are always ready to meet and melt.

Understand the relativity of these two
and the basic reality:
the unity of emptiness:
In this emptiness the two are indistinguishable...

They cannot be distinguished, they cannot be felt as separate – separate from the other. They *are* separate, but this separateness is totally different. You can distinguish, but this separateness is not of the ego.

It is just like a wave in the ocean: you can distinguish...the wave is the wave, not the ocean – still it is the ocean. The wave cannot exist without the ocean. The ocean is waving in it, the ocean is pulsating in it. It is separate as a form, and still not separate as existence. You remain separate, and still you are not separate. This is the most fundamental paradox a man comes to experience when he experiences no-selfness, *anatta.*

...and each contains in itself the whole world.

Not separate, you don't lose anything, you gain the whole.

And you are always afraid of losing. You always think, "If I lose myself then I am no more. What am I going to gain?" You lose, and you gain the whole. And you lose nothing but your misery, your anxiety, anguish. What have you got to lose?! You don't have anything to lose – only your suffering, your bondage.

*...And each contains in itself the whole world.*When you lose, you become the whole world: all is yours. You are beggars because of yourselves; you can be emperors. Mind is the begging bowl.

I have heard one Sufi story. It is one of the oldest Sufi teachings.

A beggar came to an emperor's palace. The emperor was just in the garden so he heard the beggar. The man at the gate was going to give something, but the beggar said, "I have one condition. I always take from the master, never from servants."

The emperor heard. He was taking a walk so he came to look at this beggar, because beggars don't have conditions. If you are a beggar how can you have conditions? "Seems to be a rare beggar." So he came to look – and he *was* a rare beggar. The emperor had never seen such an emperor-like man before; he was nothing. This man had some glory around him, a grace. His dress was tattered, almost naked, but the begging bowl was very, very precious.

The emperor said, "Why this condition?"

The beggar said, "Because servants are themselves beggars and I don't want to be rude to anybody. Only masters can give. How can servants give? So if you are ready, you can give and I will accept it. But then too I have a condition, and that is: my begging bowl has to be completely filled."

A small begging bowl! The emperor started laughing. He said, "You seem to be mad. Do you think I cannot fill your begging bowl?" And then he ordered his ministers to bring precious stones, incomparable, unique, and fill the begging bowl with them.

But they got into a difficulty, because the more they filled the begging bowl, the stones would fall in it and they would not even make a sound, they would simply disappear. And the begging bowl remained empty.

Then the emperor was in a fix, his whole ego was at stake.

He, a great emperor who ruled the whole earth, could not fill a begging bowl! He ordered, "Bring everything, but this begging bowl has to be filled."

His treasures...for days together all his treasuries were emptied, but the begging bowl remained empty. There was no more left. The emperor had become a beggar, all was lost. The emperor fell at the beggar's feet and said, "Now I am also a beggar and I beg only one thing. Tell me the secret of this bowl, it seems to be magical!"

The beggar said, "Nothing...it is made of the human mind, nothing magical."

Every human mind is just this begging bowl: you go on filling it, it remains empty. You throw the whole world, worlds together, and they simply disappear without making any sound. You go on giving and it is always begging.

Give love, and the begging bowl is there, your love has disappeared. Give your whole life, and the begging bowl is there, looking at you with complaining eyes. "You have not given anything. I am still empty." And the only proof that you can give is if the begging bowl is full – and it is never full. Of course, the logic is clear: you have not given.

You have achieved many, many things – they have all disappeared in the begging bowl. The mind is a self-suicidal process. Before the mind disappears, you will remain a beggar. Whatsoever you can gain will be in vain; you will remain empty.

And if you dissolve this mind, through emptiness you become filled for the first time. You are no more, but you have become the whole. If you are, you will remain a beggar. If you are not, you become the emperor.

That's why in India we have been calling beggars *swamis*. *'Swami'* means a master, an emperor. You cannot find a better word for sannyasins. When I was thinking what name to give, to the new sannyasins, I couldn't improve on it. *Swami* seems to be the best. It means one who has thrown himself so completely that he is no more; he has become the whole world, the master of all. Otherwise even emperors remain beggars; they go on desiring, asking and suffering.

If you do not discriminate between coarse and fine
you will not be tempted to prejudice and opinion.

If you don't distinguish between coarse and fine, good and bad, beauty and ugliness, this and that – if you don't distinguish, if you don't discriminate, you simply accept the whole as it is. You don't put your mind in it, you don't become a judge. You simply say, "It is so."

The thorn is there, you say, "It is so"; the rose is there, you say, "It is so"; a saint is there, you say, "It is so"; a sinner is there, you say, "It is so". And the whole knows; nobody else can know why a sinner exists. There must be some reason, but that is a mystery for the whole, not for you to bother about.

The whole gives birth to saints and sinners, thorns and roses – only the whole knows why. You simply fall into the whole and you don't make any discriminations. You will also know why, but only when you have become the whole.

The mystery is solved when you have become the mystery itself. You cannot solve it *remaining* yourself. If you remain yourself you will become a great philosopher. You will have many answers and no answer; you will have many theories but no truth. But if you become the mystery itself, you will know. But that knowledge is so delicate it cannot be put into words. That knowledge is so paradoxical it defies all language. That knowledge is so contradictory – because opposites lose boundaries, they become one – no word can say it.

The figure means the word and the background means the silence. In that knowledge the figure and the background have become one, the silence and the word have become one. How can you say it? But still it has to be said, because there are many who are thirsty for it. Even hearing about it, it may be that somebody's heart starts on a journey. That's why Sosan is saying these things.

Sosan knows they cannot be said, because whenever you say it you have to make discrimination. Whenever you say something you have to choose a word. Whenever you have to say something, you prefer this to that and the mind enters.

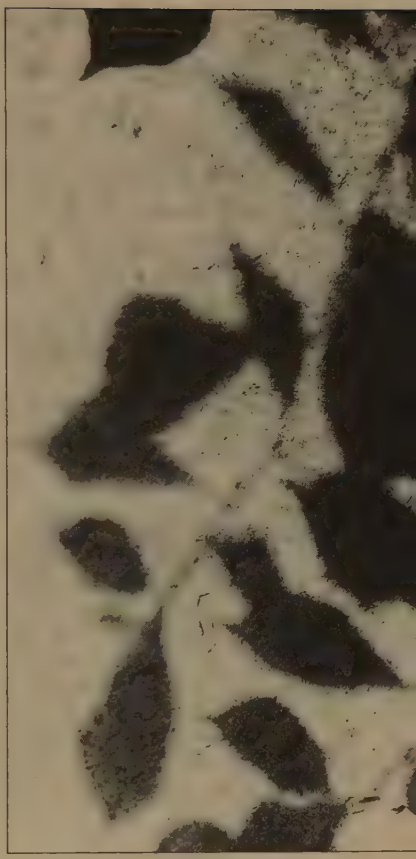
But nobody has tried better than Sosan. He is incomparable.

You cannot find another man who has put that silence into words so beautifully. Even a Buddha will feel jealous. This Sosan is really a master – master of silence and master of words. He has put something into *this* world which doesn't belong to this world. He has penetrated with words a deep silence of his experience.

Listen to his words – not only listen, imbibe. Let them melt into your heart. Don't memorize them. Let them move into your bloodstream and become your blood and bones. Imbibe, eat them, digest them, and forget them. And they have tremendous power to transform.

Enough for today?

CHAPTER 6



Strive To No Goals

To live in the Great Way is neither easy nor difficult, but those with limited views are fearful and irresolute: the faster they hurry, the slower they go, and clinging cannot be limited; even to be attached to the idea of enlightenment is to go astray. ≈ *Just let things be in their own way and there will be neither coming nor going.* ≈ *Obey the nature of things (your own nature), and you will walk freely and undisturbed.* ≈ *When thought is in bondage the truth is hidden, for everything is murky and unclear, and the burdensome practice of judging brings annoyance and weariness.* ≈ *What benefit can be derived from distinctions and separations?* ≈ *If you wish to move in the one Way do not dislike even the world of senses and ideas.* ≈ *Indeed, to accept them fully is identical with true enlightenment.* ≈ *The wise man strives to no goals but the foolish man fetters himself.* ≈ *There is one dharma, truth, law, not many; distinctions arise from the clinging needs of the ignorant.* ≈ *To seek mind with the discriminating mind is the greatest of all mistakes.*

There are many beautiful things in this sutra. And for the seeker, not only beautiful but foundational and essential also – because Sosan is not a poet, he is a seer. Whatsoever he says carries the poetry of the infinite, but that is not to the point. Whenever an enlightened person speaks, whatsoever he speaks is poetry, and beautiful. Just the way he is, whatsoever comes out of him resounds, carries him, the fragrance. But that is not to the point. Don't be lost in the poetry, because poetry belongs to the form and the truth is formless.

The way Sosan says things is beautiful and poetic, but remember, don't be lost in his poetry. Don't be lost in the poetry of the Upanishads, of the Gita, of the sayings of Jesus. In itself the form is beautiful but that is not to the point. Move into what the content is, not the container.

For the seeker the content is essential, and to understand the content is to become it – because there is no truth beyond understanding. In fact, understanding itself is the truth. To say that through understanding you will reach truth is wrong, because there is no truth apart from understanding.

Understanding is the very truth. You understand...you have become the truth. Truth is not somewhere waiting for you to happen; it is through your understanding that it will be revealed – revealed within you.

These instructions of Sosan are for the seeker, and every word is very, very meaningful.

To live in the Great Way is neither easy nor difficult...

Whenever there is a goal it can be either easy or difficult. It

depends where you are, how much distance between you and the goal, whether there is a highway or you just have to travel along a hilly track. Is the road mapped, marked, or do you have to find your own way?

If there is a goal it will be either easy or difficult. It depends...whether you have traveled on the path before also. Is the way known? – it will be easy. If the way is unknown it will be difficult. Are you a good traveler? Your physical condition, your mental condition, will make it either easy or difficult.

But truth is not a goal at all, so how can it be easy or difficult?

There are people who say truth is very, very difficult. They are saying something which is absolutely ignorant. There is an opposite school which says, "Truth is easy – there is no problem. Just understand and it is easy." They are also saying something which is not right. And both things can be understood by the mind. Difficult? – the mind can find techniques and ways and means, and it can be made easy.

Three thousand years ago traveling was difficult. Now it is almost as easy as anything: you simply enter an airplane and do nothing, just rest. And by the time you have taken your tea, you have reached. If the goal is difficult it can be made easy.

That's what Maharishi Mahesh Yogi goes on teaching in the West: that he has found a jet-speed technique. If the goal is difficult then, of course, if you travel by a bullock-cart it will be very, very difficult, and if you travel by a jet it will be easy.

But is there a goal? That is the crux of the matter. If it is a goal somewhere, distant, then there are possibilities of making easier ways, means, vehicles. But is it a goal?

Sosan says it is not a goal, so how can it be difficult or easy? And if it is not a goal, how can there be a way to it? And if it is not a goal, how can there be methods and techniques to reach it? Impossible! He says it is neither easy nor difficult, because it is not a goal at all.

To live in the Great Way is neither easy nor difficult...

Then what is this Great Way? This Great Way is your nature – you are already it! That's why it is not a goal. It is not going to be

something in the future. No time is needed for it to happen. You have always been in it, it is already the case. You are at the goal, you exist in the goal. You cannot exist out of it, there is no possibility of going out of it. Howsoever much you wander you cannot go out of it. Wherever you go you will carry your Tao within you. It is your intrinsic nature. It is not dispensable, you cannot put it aside and forget it. You are already there because *here* is that 'there'. You need not look in the future: you simply be here and you find it.

Seek and you will miss. Don't seek, just be, and it is there. And you will laugh because it has always been there – just because of your seeking you were missing it. Just because you were so much in a hurry you couldn't see within.

To live in the Great Way is neither easy nor difficult,
but those with limited views are fearful and irresolute.
The faster they hurry, the slower they go,
and clinging cannot be limited;
even to be attached to the idea of enlightenment is to go astray.
Just let things be in their own way
and there will be neither coming nor going.

You are the Way and you are the goal, and there is no distance between you and the goal. You are the seeker and you are the sought; there is no distance between the seeker and the sought. You are the worshipper and you are the worshipped. You are the disciple and you are the master. You are the means and you are the end: this is the Great Way.

It has always been available to you. This very moment you are in it. Awake, and you are in it. Go to sleep, you remain in it, but because you are asleep you cannot see it. And then you start seeking.

You are like a drunkard seeking your own home, asking for something that is just in front of your eyes. But the eyes are not clear – they are filled with opinions, distinctions, they are filled with words and theories. That's why your vision is blurred,

otherwise whatsoever you are seeking is just in front of you.

Hindus have a method of looking at the tip of the nose: just sit silently and look at the tip of the nose and do nothing. People laugh, because what foolishness! What will happen out of it? But the meaning is missed. Hindus are saying it is just in front of you, just like the tip of the nose. Be silent and look at the tip of the nose and don't get entangled in any thinking...and suddenly it is there – just like the tip of the nose, always in front of you.

And this is the beauty of the tip of the nose: wherever you move it is always in front of you. You go right, it is there; you go wrong, it is there. Be a sinner, it is in front; be a saint, it is in front. Whatsoever you do – stand in a reverse posture, in *shirshasan* – it is there in front of you. Fall asleep, it is there; be awake, it is there.

This is the meaning of looking at the tip of the nose, because whatsoever you do, you cannot put it anywhere else than in the front. The moment you move, it has already moved. Just looking at the tip of the nose you will understand that the truth is just in front of you. Wherever you move, it moves with you; wherever you go, it goes with you. You cannot miss it, so there is no question of finding it. To understand that you have *not* missed it....But look: ordinarily you never look at the tip of the nose, because you are looking at other things, you are interested in other things. You never *look* at the tip of the nose.

Hindus have another beautiful theory. They say when a person starts looking at the tip of the nose, his death is near; within six months he will die. When a person starts seeing it without trying to see it – whatsoever he is doing he goes on seeing the tip of his nose – within six months he will die.

It has something in it. Because you become aware of the tip of the nose only when all your desires, all objects of desire, have become futile. You have no energy to move in desires, death is coming near. You are so energyless, all vitality has ebbed. You cannot move your eyes, you cannot run after desires and goals...the life is ebbing. In the last moment nothing remains except to look at the tip of the nose. This is one meaning.

Another meaning, and greater, and that is: whenever a person can look at the tip of his nose, he will die to this world. A new

birth, because he has looked in front of himself with clarity. This world disappears, this life disappears. He is dead as far as his old being was concerned. He is a new being, it is a rebirth. Now there is no coming and no going.

He has attained – just by looking at the tip of the nose? Yes, because the whole question is: how to look in front and not sideways. Because the truth is in front of you, it cannot be otherwise. It is neither easy nor difficult.

It is not a question of effort, so how can it be easy or difficult? It is a question of awakening, not a question of effort. It is not a question of doing something. Doing, you will lose it, because you will become engrossed in doing. If you do something, it will be easy or difficult.

It is a question of non-doing. How can non-doing be easy or difficult? Non-doing is completely beyond the world of doing. It is just being! How can being be difficult or easy? Being simply is. That is the Great Way. The whole effort is to come to know and see the tip of the nose, just to look with clear eyes in front of you.

...but those with limited views are fearful and irresolute.
The faster they hurry, the slower they go...

It looks contradictory but it is happening to everybody. This is what has happened to you. The faster you go, the slower you are. Why? Because you go without seeing in front, and the goal is there! The faster you move, the faster you are going astray.

If somebody looks at your speed you are fast, but if somebody looks at what you are missing, you are slower. The faster you go, the slower. Don't go anywhere! Just be here – and immediately you reach. No space is to be traveled and no time to be transcended. Just be here! Make now and here your only mantra, and you don't need anything else. Be now, and here. Don't go anywhere, fast or slow.

It happened:

A small boy came to school very, very late. He was coming

always late. The teacher was very angry and she said, "Again? Again you are late and even more late than yesterday! And I have been telling you again and again. You don't listen!"

The boy said, "But there was great difficulty. It is raining outside you see, and the road is so slippery with mud that I would move one foot towards the school, and I would slip two backwards. It is so slippery that the faster I tried to move, the slower I was reaching. In fact I was going in the opposite direction: one foot ahead and two feet thrown back."

The teacher said, "You are very clever, but then how did you reach?"

The boy said, "I just started walking towards my home, that's how."

You are also on a slippery road where the faster you go, the slower is the speed – because you are going away. If somebody looks at the goal, then you are going astray. Your speed is dangerous, it is against the goal, because *no* speed is needed. You have just simply to stop and look.

People come to me and they say, "When will we get enlightenment? When?" If I say, "Now," they can't believe me. And I tell you, now. If you miss *this* now, then another now – but always now. There is no other time.

Whenever it happens it will happen in the now, and whenever it happens it will happen in the here. Here and now are not two words, just like time and space are not two words. Einstein used a new term: 'spatiotime'. He made one word out of two, 'spatiotime', because he found scientifically that time is nothing but the fourth dimension of space, so no need to use two words.

And here and now are also not two words. Thousands of years before Einstein, mystics like Sosan were aware of that. It is 'nowhere'. These two words are to be joined, they are one, because now is nothing but a dimension of here – the fourth dimension. 'Nowhere' is one word.

And whenever it happens it will happen in the nowhere. It can happen just now, no need to wait! But you are irresolute and fearful – that creates the problem.

What is the meaning of being fearful? What is the situation

inside when you are fearful? – you want it, and you don't want it also. This is the situation of a fearful mind: he wants to go and he doesn't want to go because he is afraid. He would like to but he is not certain, irresolute.

Jesus always used the word 'fear', many times, against faith. He never used 'disbelief', 'distrust' against faith; he would always use the word 'fear' against faith. He said those who are not afraid, they become faithful, because faith is resolution. Faith is a decision, a total decision. You move totally in it, it is a trust, with nothing to be held back, unconditional. It cannot be taken back. If you have moved totally, who will take it back?

Faith is absolute. If you go into it, you go into it. You cannot come out of it – who will come out of it? There is nobody standing behind who can pull you back. It is a jump into the abyss, and Jesus is exactly right to make fear the antonym of faith. Nobody has ever done that. But he is absolutely right, because he is not concerned with the outer language, he is concerned with the language of the inner being.

It is fear which does not allow you to move into faith. It is not disbelief, remember; it is not disbelief which hinders your moving into faith, it is fear.

Of course you rationalize your disbelief, your fear. You hide it in words and you say, "I am skeptical, I am doubtful. How can I move unless I am totally convinced?" But look deep down within yourself and you will find fear.

Fear means half of you wants to go and half does not want to go. Half is allured by the unknown, has heard the call, the invocation; and half is afraid of the unknown, clinging to the known. Because the known is known, there is no fear in it.

You do something; that something has become known. Now if you want to move into a new job, into a new pattern of life, new habits, new style, half of you clings to the known, says, "Don't move! Who knows, it may be worse than this. And once you are gone you cannot come back." So the half says, "Cling!"

This half belongs to the past, because the past is known, the memory. And the other half always is excited, feels the call to move on the unknown path through the uncharted – because something new will become ecstatic.

This is the fear. You are divided. Fear divides you, and if you are divided there is irresolution. You take one step towards the unknown, the other step remains in the past, in the grave of the past. And then you are stuck, because nobody can move with one step, with one leg, one foot – nobody can move. You have to take both your wings into it, both your parts into it. Only then can you move.

Irresolute, and you are stuck – and everybody is stuck. That is the problem, that is the anxiety. Stuck, and you cannot move, and life goes on flowing, and you have become rock-like, blocked, a prisoner of the past.

...but those with limited views are fearful and irresolute.
The faster they hurry, the slower they go...

Their whole life is contradictory. They do something with one hand and immediately they undo it with the other – irresolute. You love a person on the one hand, you hate on the other. You create love on the one hand, on the other you sow the seeds of hatred. And you never see what you are doing.

Just last night I was talking with someone about a hidden monastery in Bokhara. Gurdjieff lived in that monastery for at least six years. He learned many techniques from that Sufi school. One of their techniques is still used in that monastery.

The technique is very beautiful. Whenever a person enters the monastery, becomes a disciple, he is given a plaque, a sign. On one side is written: "I am negative, please don't take me seriously" – if I say something wrong I am not really saying it to you. Because I am negative, and I am filled with hatred, anger, depression. And if I do something, that is because of *my* negativity, not because you are wrong.

On the other side of the plaque is written: "I am positive, I am loving, affectionate, please don't take me seriously" – if I say you are beautiful, I am not saying anything about you – I am feeling high.

And whenever a person feels that the mood is changing he changes his plaque; he puts the right side up, whatsoever he is.

And many things happen through it, because nobody takes him seriously. People laugh because he is negative.

If somebody is feeling nauseous and vomits, okay! He is not vomiting on you, he is not throwing anything on you. He is throwing something, something that is disturbing him. And only when this division stops and the disciple comes to the master and says, "I am neither. Now I am neither negative nor positive, everything has subsided and both my wings have become one, now I am one," only then is the plaque taken away.

The moment that plaque is taken away is the moment of enlightenment. Then you are whole. Otherwise, you are always contradicting yourself and then you feel misery and anguish and you think, "What is happening to me?" Nothing is happening to you! With one hand you do something good, with the other you immediately do something bad – immediately, to destroy the other side that has gone ahead, because you are irresolute, you are divided.

One part of you clings to the old habits, another part wants to move into the unknown. One part wants to cling to the world, another part wants to become a bird and go into the unknown sky of divinity, or the very divineness of existence. Then you are stuck.

Try to see this. It is difficult because you have never tried to see it, otherwise it is not difficult at all. It is neither difficult nor easy. Just see what you are doing with yourself and with others.

Whatsoever you do half-heartedly will bring you misery. Stuck, you will fall and fall into hell. Hell is a place where people are stuck, and heaven is a place where everybody is moving, not frozen. Hell is a place where there is no freedom, heaven is freedom.

Hindus have called the ultimate state *moksha*, absolute freedom. Nobody is stuck anywhere; floating like a free river, a bird on the wing, infinite sky all around, not tethered to anything.

...but those with limited views are fearful and irresolute.
The faster they hurry, the slower they go,
and clinging cannot be limited...

And remember, whenever you cling, clinging as such is the problem; it is not a question of what you cling to. So Sosan says "clinging is not limited" – not limited to this world, to this body, senses, enjoyments. You can cling to enlightenment, you can cling to God. You can cling to love, you can cling to meditation and prayer. And, clinging, you are stuck again.

Don't cling to anything, remain free and moving. The more moving, the nearer you are to yourself. When you are completely moving, nowhere stuck in your energy, the truth knocks at the door. It has always been knocking, but you were stuck and you couldn't hear it. It is just in front of you, at the very tip of your nose.

...even to be attached to the idea of enlightenment is to go astray.

Then that becomes the problem. If you become too attached, that, "I have to attain enlightenment," then this will become your problem. Enlightenment is never attained, it happens. It is not an attainment, and the achieving mind never attains it.

You may be trying to attain power in this world, then you start trying to attain power in that world. First you want to attain wealth in this world, then you try to attain wealth in that world – but you remain the same, and the mind and the functioning and the whole scheme remains the same. Attain! Reach! – this is the ego trip. The achieving mind is the ego.

And one who reaches is one who is not trying to achieve, who simply is happy wherever he is, who is simply blissful whatsoever he is. He has no goal. He is *not* going anywhere. He moves, but his movement is not for a goal. He moves out of his energy, not for a goal – his movement is not motivated.

Of course, he reaches the goal – that's another thing, and beside the point. A river moves from the Himalayas; she is not moving towards the sea, she does not know the sea, where it is, she is not bothered about the sea. The very song of moving in the Himalayas is so beautiful, passing through the valleys, to the peaks, passing through the trees, then coming down to the plains, to people...the very movement is beautiful! And every

moment the movement is beautiful, because it is life.

The river is not even aware there is a goal or there is a sea; that is not the concern. And if a river becomes too much concerned, then she will be just in the same mess as you are. Then she will stop everywhere and ask where to go: "Where is the right path?" And she will be afraid whether north will lead, or south, or the east or the west – where to go?

And remember, the ocean is everywhere. Whether you move north or east or west makes *no* difference. The ocean is everywhere, all around is the ocean. It is always in front of you; wherever you move, it makes no difference.

Don't ask for the path, ask how to be more moving. Don't ask for the goal, it is not there somewhere fixed. Wherever you move, move dancing. You will reach to the ocean – that happens. It happens to small rivers, it happens to big rivers, they all reach. A small stream – you cannot conceive how this small stream will reach to the ocean, but it will reach.

There is no problem of small or big. Existence is infinitely graceful to everybody; small or big makes no difference. Small trees flower, big trees flower. Flowering is the thing! And when a small tree flowers it is not less happy than when a big tree flowers; the happiness is exactly the same. The happiness is not a question of size, it is not a question of quantity. It is a quality of your being. A small river also dances and reaches, a big river also dances and reaches.

You are all like rivers, you all will reach to the ocean. But don't make it a goal; otherwise, the faster you go, the slower you are moving.

And the more you want to reach, the more you are stuck, because the more you become afraid. The fear of missing the goal grips hold of you, the fear of not reaching cripples you, the fear of going wrong paralyzes you. If there is no goal, there is no fear.

Remember, fear is goal-oriented. If you are not going anywhere, what is the fear? You cannot miss, you cannot be a failure, so what is the fear? Fear means the possibility of being a failure. From where does this possibility of being a failure enter? It enters from the goal orientation – you are always looking for the goal.

People come to me and they say, "We have been meditating for three months. Nothing has happened." Nothing is going to happen, because you are waiting for it. You cannot *wait* even for the happening, because even waiting becomes an inner effort. You are looking....

You relax! When you are no more there, it happens. It will never happen to *you*; it will happen only when the boat is empty, when the house is empty. When you dance but there is no dancer, when you observe but there is no observer, when you love and there is no lover, it happens! When you walk and there is no walker inside, it happens.

Don't wait, don't make any effort, don't make a goal, or even enlightenment will become a bondage. It has become so to many, many people in the East. Millions of people take sannyas – they become Buddhist *bhikkhus*, Hindu sannyasins – they move to the monasteries, and they are stuck there.

They come to me and they are just like anybody else in the world. Somebody is stuck in the market, they are stuck in the monastery; that is the only difference. Somebody is a failure in the market, they are a failure in the monastery. But they never look...*why* are you a failure? You create your failure yourself: if you are asking for the goal, you will be a failure.

In the ultimate, the goal-oriented mind is a hindrance, the greatest hindrance. You simply *be*! The ultimate will come! Let it be the ultimate's decision and problem, not yours. You leave it to him, he knows more. Let it be God's problem, let him worry about it. You don't worry – you simply enjoy life as it moves, while it lasts. You dance and sing and be ecstatic, and let God worry. Why are *you* worried?

You simply be unworried. And don't be an achiever, because to be an achiever is to create the greatest tension that can happen to the human mind. Then you cannot look herenow, then you are looking far away, distant, in the future; there is the goal, the utopia, the golden city, *Shambala* – there. And you have to reach, so you run. Where are you going? From whom are you running? For what are you running? The *Shambala* is herenow, the utopia has already happened.

Jesus said to his disciples, "For whom are you waiting? I am

here!" Even his disciples were asking, "When will the messiah come? When?" – because Jews were waiting for centuries for the messiah's coming and when he came they were not ready to welcome him. They are still waiting. And Jesus *has* come and they are still waiting. And even when Jesus was not there, many other Jesuses were there, and they have always been coming.

God is always overflowing. Sometimes it is a Mohammed, sometimes it is a Jesus, sometimes it is a Buddha, sometimes it is a Sosan, a Chuang Tzu. He is overflowing, he is falling continuously, he cannot do anything about it! He is not a miser.

But Christians say he has got only one son. Is he impotent? Did he become impotent after Jesus was born? This seems absurd – 'the only begotten son'. That is not possible, otherwise your God is not a God – no worth.

Mohammedans say there is only one prophet. Mohammed is the last, the last prophet. Why the last? Is your God dead? Can't he send any better message? Can't he improve? Is he no more a creator? – because creativity always means self-transcending, always transcending.

A painter goes on painting, and always transcending himself.

Somebody asked Van Gogh, "Which of your paintings is the best?"

He said, "This which I am painting now."

A few days afterwards the man again asked. Van Gogh said, "I have told you. This!" and he was painting *another* painting. "This which I am painting now is the best."

God is an overflowing, infinite overflowing. When Mohammed comes, Mohammed is the best; when Buddha comes, Buddha is the best. Really, he never creates anything secondhand. He always creates the best, incomparable.

But people go on waiting. They miss the messenger at the door because their eyes are not there, their eyes are moving in some utopia, somewhere else. They are not there, they are not at home. God comes to you many times, and returns because you are not there. You are never wherever you are. And he knocks there, but you are not there.

Let it be his worry, don't you be worried – you simply remain unworried. And these are the two situations: either you are worried or you are ecstatic, and both cannot exist together. If you are ecstatic, you are madly ecstatic. If you are worried, you are madly worried. There are two types of madmen: a madness that comes out of worries and a madness that comes out of being, overflowing being.

The choice is yours. Either you will be a worried madman, on the couch of some psychiatrist, or you can become a madman of God, like a St. Francis or Sosan. Then your whole life becomes a dance, an infinite ecstasy, a blessing that goes on and on, and increases, increases, goes on increasing...there is no end to it. It begins, it never ends.

Just let things be in their own way
and there will be neither coming nor going.

Infinite grace is there; no coming, no going. Infinite silence; no coming, no going. But just let things be in their own way – you don't come in the way, you don't try to change anything.

This is very difficult for the mind to understand, because mind enjoys changing: if you are a sinner, how to become a saint; if you are ugly, how to become beautiful; if you are bad, how to become good.

The mind goes on changing, trying to change, and the mind appeals because it seems, "Yes, you can be better, so try to change." And then you cannot get better, then you are stuck – because you are already better! The only thing is how to stop worrying and how to start living. Be one who lives, just let things be in their own way.

Accept! Who are you to worry? You were born – nobody asked you whether you wanted to be born or not. Otherwise, you would have been stuck there, because you cannot decide anything. You are irresolute.

If you were asked, if God was there to ask you – he never made that mistake because he knows that you will be stuck there, for infinity – you will not be able to decide whether to be

born or not. He suddenly threw you in without asking your permission, otherwise you would not be here. And if he asks again about your death, you will be stuck. He never asks, he simply takes you away. He knows you well: you cannot decide.

If he comes and asks, "When do you want to die?" will you be able to decide? Saturday morning? Sunday? No! There are only seven days, and you will not be able to decide. He has to come without asking you.

When life happens without you – birth happens, death happens, love happens without you – then why should you be worried? Whosoever is the source, if he can give you birth, if he can give you death, if he can create and uncreate, then let all the worries be his. You enjoy, while you are. And if you can enjoy while you are, suddenly you know: this is the source. You have touched infinite life.

Jesus says, "I am here to teach you life abundant, infinitely rich." And the way is to let things be. You don't come into it, you don't come in your own way. Let your Tao flow, let your nature move...*wherever* it goes!

Obey the nature of things (your own nature),
and you will walk freely and undisturbed.
When thought is in bondage the truth is hidden,
for everything is murky and unclear,
and the burdensome practice of judging
brings annoyance and weariness.
What benefit can be derived from distinctions and separations?

When you are filled with thoughts the mind is blurred, your vision is not clear. But what to do? Thoughts are there. Let them be there. You be unconcerned! Let them be there – you don't get involved with them. They move on their own, let them move. Why should you get involved and disturb them? They flow like a stream – let them flow. You sit on the bank and rest.

You say to your thoughts, "Okay, if clouds are in the sky, and trees and rivers and oceans on the earth, then why not thoughts

in the mind?" Accept them! Okay! If you accept and say okay, you will feel a sudden change, because your energy is needed for them to move.

And if you are unconcerned, by and by the energy withdraws itself. They become less and less. Then a moment comes when thoughts come only when they are needed. Thoughts are not a burden. Unneeded thoughts are a burden, they create your blurred vision. The blurriness comes because of unnecessary thoughts.

When you want to move you use your legs, when you want to think you use your thoughts, when you want to communicate you use your mind. But when you are sitting under a tree, why go on moving your legs? You will look mad. But your mind goes on moving.

Mind is a function, and a function is useful at the right time. When it is needed the mind starts functioning. I am talking to you: the mind is functioning, otherwise how can I talk to you? Sosan saying something, how can he say it if there is no mind? But the moment I have stopped talking the function is off, then there is no mind – just as there are no legs, because when they are not moving they are not there.

When you feel hungry you eat. When you want to communicate you use thoughts. When there is no hunger you don't go on eating. But there are people who go on chewing gum, who go on smoking; so gum and smoke, they are just substitutes for food. They would like to eat continuously, but it is impossible because the body will not tolerate it, so they have to do something with the mouth. They will chew gum or they will chew *pan*, smoke, or do something. Or, if they cannot do anything...

For example, in the past women all over the world were never allowed to do these stupidities that men are allowed. They were not allowed to smoke, they were not allowed chewing gum or things like that; they were not good and graceful. So what did they do? They started talking. That's why girls talk more, because a substitute is needed. The mouth *must* go on: they start talking.

You cannot find two women sitting and not talking with each other – unless they are English women, who are not women at all. So much has been suppressed in them, they have become just like

zombies. Otherwise women go on chattering; just like birds in the trees, they go on chattering. Just the other day a few women were working here in the garden. The whole day they chattered – the whole day! It cannot be purposeful because there is nothing...but they chattered. Just the mouth wants to eat continuously.

You see people sitting in a theater. They will go on moving their legs. Why are they sitting there? They should go out and walk! They are doing both. They cannot sit silently. And this is what is happening to your mind.

Mind is good in itself. Everything is good in itself, in its place. Then everything fits. The shoe fits perfectly when everything is in its place. When mind is needed, use it; when it is not needed, put it aside. You remain the master and everything is a function.

But the mind has taken over. Whatsoever you are doing, it goes on and on – as if you cannot turn your radio off, the knob is broken. It remains on and on: You are sleeping and the radio goes on and on. You are resting, you are eating, you are making love, and the radio goes on and on. And you have to tolerate it continuously. By and by, you become oblivious to the fact that the radio remains on; you simply don't listen.

That's what has happened to your mind. It goes on and on and on; you don't know where the knob is to turn it off. So you don't listen, you simply tolerate it, neglect it. You have taken it for granted, as if it is going to be so.

This is not so, otherwise a Buddha cannot happen. And when I say this, I say it through my own experience: it is not so. The knob can be replaced. That is all that meditations do. They don't lead you to enlightenment, they simply replace a knob that is not there, or broken, or stuck, or still it is there, but you don't know how to use it.

Meditation is a technique, and the technique can help only some function, not your being. So no meditation leads you to being directly, it simply fixes your functions. The shoe fits perfectly and you are enlightened.

Chuang Tzu is right: "When the shoe fits, the foot is forgotten." When every function fits, the body is forgotten; when every function fits, this world of appearances is no more. You are enlightened! Suddenly everything is illuminated as it is.

If you wish to move in the One Way
do not dislike even the world of senses and ideas.

This is beautiful! He says, *Do not dislike even the world of senses and ideas.*

There are two types of people. One type goes on fighting with the senses: how to kill the body, how not to enjoy through the body, not to fall in love, not to eat with taste. They go on fighting with their senses, they become great ascetics. Basically they are masochists, they enjoy crippling themselves. But society pays them respect, and the respect becomes an allurement.

They are thought to be great men because they are not concerned with the senses. And they cannot be great, because the senses are the doors to meet the infinite that surrounds you. The senses are the doors; from those doors the infinite enters you and you enter the infinite.

They go on closing their doors. Then their houses, their bodies, become prisons, and they suffer. And the more they suffer, the more they are respected and worshipped because people think they have done something miraculous, they have gone beyond the body.

There is no need to go beyond the body. The only thing is: the body should function rightly, perfectly. It is an art, it is not austerity. It is not an austerity; you are not to fight with it, you are simply to understand it. And the body is so wise, wiser than your mind, remember, because the body has existed longer than the mind. Mind is a very new arrival, just a child.

Body is very ancient, very, very ancient. Because you moved once as a rock; the body was there, the mind was fast asleep. Then you became a tree; the body was there, with all its greenery and flowers. The mind was fast asleep still, not so asleep as in the rock but still asleep. You became an animal, a tiger; the body was so alive with energy, but the mind was not functioning. You became a bird, you became a man.... The body has been functioning for millions of years.

The body has accumulated much wisdom, the body is very wise. So if you eat too much the body says, "Stop!" The mind is not so wise. The mind says, "The taste is beautiful – a little

more." And if you listen to the mind, then the mind becomes destructive to the body, this way or that. If you listen to the mind, first it will say, "Go on eating," because mind is foolish, a child. He does not know what he is saying. He is a new arrival, he has no learning in him. He is not wise, he is yet a fool. Listen to the body. When the body says, "Hungry," eat. When the body says, "Stop," stop.

If you listen to the mind, it is as if a small child is leading an old man – they both will fall in a pit. And if you listen to the mind then first you will be too much in the senses, and then you will get fed up. And every sense will bring you misery, and every sense will bring you more anxiety, conflict, pain.

If you eat too much there will be pain and there will be vomiting, and the whole body is disturbed. Then the mind says, "Eating is bad, so go on a fast." And a fast is also dangerous. If you listen to the body it will never overeat, it will never undereat – it will simply follow the Tao.

A few scientists have been working on this problem and they have discovered a very beautiful phenomenon: small children, they eat whenever they feel hungry, they go to sleep whenever they feel that sleep is coming – they listen to their bodies. But parents, they disturb them, they go on forcing: it is dinner time, or lunchtime, or this and that, or sleeping time – go! They don't allow their bodies.

So one experimenter tried leaving children on their own. He was working with twenty-five children. They were not forced when to go to sleep, they were not forced when to get up. They were not forced at all for six months. And a very deep understanding came.

They slept well. They had less dreams, no nightmares, because nightmares were coming through the parents who were forcing them. They ate well, but never too much – never less than necessary, never more than necessary. They enjoyed eating and sometimes they would not eat at all. When the body was not feeling to, they would not eat, and they never fell ill because of eating.

And one more thing which no one ever suspected came to be understood, and that was miraculous. Only Sosan can understand, or Lao Tzu or Chuang Tzu, because they are the masters

of Tao. This was such a discovery! They came to understand that if a child was ill, then he would not eat particular foods. Then they tried to understand why he was not eating those foods. The foods were analyzed and it was found that for that disease, those foods were dangerous. How did the child decide? Just the body.

And when the child was growing, whatsoever was needed for his growth he would eat more of. Then they analyzed and they found that these ingredients are helpful. And the food would change, because the needs changed. One day a child would eat something and the same child the next day would not eat it. And the scientists felt that there is a body-wisdom.

If you allow the body to have its say, you are moving on the right path, the Great Way. And this is so not only with food, this is so with the whole life. Your sex goes wrong because of the mind, your stomach goes wrong because of your mind. You interfere with the body. Don't interfere! Even if you can do it for three months, don't interfere. And suddenly you will become so healthy, and a well-being will descend on you. Everything feels okay, the shoe fits. But the mind is the problem.

The mind has its own function; that is, how to relate with others, how to move in this world where so many persons are living, how to drive a car, how to follow the rules and regulations of the traffic, how not to create danger for others or for yourself, how to look ahead and plan. The mind is just like a radar, it looks ahead – where to move, how to move – but the base remains the body.

Those people who are against the body and cripple their senses will miss their enlightenment for a longer period than those people who listen to their senses and follow their advice.

If you listen to the senses you become simple. Of course nobody is going to pay you respect because they will say, "This man is a sensual man." And a sensual man is more alive than a non-sensual man. But nobody is interested in life; everybody is interested in a dead thing to be worshipped.

Don't ask for any respect from people, otherwise you will go astray. And a moment comes when everybody can respect you, but you cannot respect yourself because you are completely

astray. Nothing fits, everything goes wrong.

Listen to the body – because you are here to enjoy this moment that has been given to you, this graceful moment, this beatitude that has happened to you. You are alive, conscious, and such a vast world!

The human being is a miracle on this small planet – very, very small, tiny! The sun is sixty thousand times bigger than this earth, and this sun is mediocre. There are suns millions of times bigger than this, and there are millions of suns and millions of worlds and universes. And up to now it seems, as far as science goes, that life and consciousness has happened only on this earth. This earth is blessed.

You don't know what you have attained. If you feel what you have attained, you will be simply grateful and you will not ask for anything more. You could have been a rock and you could not have done anything about it. You are a man – and you are suffering, and you are worried, and you are missing the whole point. Enjoy this moment because this may not come again.

That is what Hindus mean: they say you can become a rock again. If you don't enjoy and don't grow in it, you will fall. You can become an animal again. This is the meaning: remember always that this climax of consciousness is such a peak – if you don't enjoy and become integrated in it, you will fall.

Gurdjieff used to say that you have got no soul yet; life is just an opportunity to attain it, to become a soul. Don't go on wasting time and energy, because if you die uncrystallized you simply disappear. And who knows when the opportunity will happen again – or not? Nobody can know, there is nobody who can say anything about it.

This much can be said: that this moment the opportunity is there for you. If you enjoy it, it becomes more crystallized – if you feel ecstatic about it and grateful. Remember, to be grateful nothing more is needed. All that you have is too much, it is too much to be grateful and thankful for. Don't ask more from the existence. Simply enjoy that which is given to you. And the more you enjoy, the more will be given to you.

Jesus says a very paradoxical sentence: "If you have more, more will be given to you, and if you have not anything, even

that which you have will be taken away from you." Seems to be very anti-communist. Seems to be absurd. What type of mathematics is this? "The more you have, the more will be given to you; and if you don't have anything, even that which you have will be taken away from you!" Seems to be for rich men and against poor.

It is not concerned with ordinary economics – it is the ultimate economics of life. Only those who have will get more, because the more they enjoy it the more it grows. Life grows through enjoyment. Joy is the *sutra*.

Be joyful, grateful, whatsoever you have. Whatsoever! be ecstatic about it, and more opening. And more falls upon you, you become capable of being given more blessings. One who is not grateful will lose whatsoever he has. One who is grateful, the whole existence helps him to grow more, because he is worthy and he is realizing what he has got.

Be more loving, and more love will come to you. Be more peaceful, and more peace will come to you. Give more, and you will have more to give. Share, and your being increases.

But you never give, you never love, you never share. In fact you are not even aware that you have got anything. You are simply waiting that something is going to happen somewhere. It has already happened! Just look at it – you carry the treasure. And you never give because you don't know it has happened to you, and you don't know that giving will become a growth.

It happened in a Jewish community: a saint was dying. He was a poor man, but very, very rich, rich in his being, rich in his ecstasy. He was a mystic.

And the whole community was concerned. All types of doctors were called but nothing could be done, and death was coming nearer and nearer every moment. Then the whole community gathered to do the last thing – to pray. But it seemed even that was not working.

So the rabbi said, "Now we can do only one thing, and God will not be helpful unless we do that. We should share our life. So you donate a few days, a few years from your life to this dying saint." So everybody came forward; people loved him.

One man said, "Five years," another man said, "One year." Somebody said, "One month," Somebody even said, "One day." One miser said, "One minute." But even that – even that, think, don't laugh – even one minute of life is not a small thing, not a petty thing. When you are dying, you will miss even that one minute.

Then Mulla Nasruddin, who was also there, came forward. He was not a Jew but he also loved that mystic. And he said, "Twenty years!"

Nobody could believe it. One Jew who was sitting just behind him pulled his leg and said, "What are you doing, Nasruddin? Have you gone crazy? Twenty years! What do you mean? Too much! Are you mad? And you are not even a Jew!"

Nasruddin said, "From my wife's life!"

Nobody is ready to share anything. And unless you share you will not receive more, because you don't become capable of it. You are not worthy of it. Demand, and you will lose; give and you will get.

This life, as it is, is already *too* much. Be ecstatic about it, about small things. Even food should become a sacrament. Even shaking hands should become a prayer, it should be a giving. Even being with people should become a deep bliss – because what has happened to you has not happened anywhere else. Says Sosan:

If you wish to move in the One Way
do not dislike even the world of senses and ideas.

Don't dislike the world of senses, and don't dislike the world of ideas, because they too are beautiful in their own right. If you don't get involved with it, what is wrong with an idea? It is a beautiful flower. Mind is good if it is in its place.

Gurdjieff has a teaching – and very relevant to the modern man – that all your centers are mixed up. Their purity is lost; everything interferes with everything else. And he is right. When you make love, mind is not needed, but mind goes on

functioning. Really, you make love through the mind, not through the sex center.

Sex is not bad, sex is beautiful in its own right – a flowering, a deep sharing, a deep meeting of two persons. But the mind goes on interfering. Then it is ugly, because this mind is a disturbance. Then the sex center will take its own revenge. You are studying Gita, Koran, Bible, and sex goes on coming into the mind, you go on thinking about sex. It has to be so, because you disturbed the sex center, so when will the revenge be taken?

Look at your advertisements. If you have to sell anything, first you have to make it sex-appealing. Whether you sell a car – you have to put a naked woman with it; or toothpaste – you have to find a naked woman. Anything! As if toothpaste is not the real thing, the real thing is the naked woman, the sex. You sell soap, and you have to add a beautiful naked body.

I have heard:

One Italian model, one woman, who was working for many years as a model for soap advertisements, once she was asked, when she became old and nobody bothered, "What type of soap do you really use?"

She said, "None, because every soap is destructive to the softness of the skin. I simply use wet wool on my body, that's why it is so beautiful! But I have helped to advertise all types of soaps, and they are selling."

When Mulla Nasruddin became a hundred years old I asked him, "Nasruddin, what is the secret of your long life?"

He said, "Wait! Within seven days everything will be settled, then I can say."

I asked, "What is the matter? What is to be settled?"

He said, "Many companies are after me, so my lawyer is settling things – which vitamin helped, which food. Right now I don't know, but it will be settled within a week and then everybody will know."

Ideas are beautiful in themselves; nothing is wrong. Everything is good if it is in its right place, everything becomes wrong if it is put in a wrong place – then it never fits.

And that is the matter with you: everything is wrong. When you make love, the mind comes in. When you meditate, the sex comes in. When you eat, the mind comes in. When you go to sleep, the food comes in. All centers are mixed, in a chaos.

Let every center be pure, and let every center function in its own right, in its own time. It *has* its own time and its mood and its season: don't allow it to move into others.

And start from the mind because that is the great disturber, the great noise-creator, and it moves in everybody's territory, and it wants to dominate everything. Remove that domination. Every sense should be pure and enjoyed in its own right. There is no need for the mind to come in.

Then when you enjoy mind, no center will interfere. Then it will not be a problem, because all other centers are innocent. Your mind is cunning – and you listen to the cunning one, and you never listen to the innocent senses. Mind is clever, calculating. All other senses are just innocent and they cannot fight with the mind because mind is a great politician, and those senses are simple people. Sex is simple and mind goes on condemning. The sex center cannot do anything else than this, that the energy moves into wrong channels.

Enjoy every sense in its own right, and when you are enjoying it, become it – so no energy is left to move anywhere else, the whole energy moves into it. There is no mind at that time, no body at that time; you become the sex energy. When you are hungry become the hunger, and eat as if every cell of your body is hungry and absorbing the food, and let it enjoy.

And when you want to think, then sit under a tree, close your eyes – enjoy thoughts. Nothing is wrong with thoughts. Enjoy them as a flowering, a beautiful flowering, a great poetry in its own right. Then a clarity comes, then your waters are not murky, then the mud settles and you can see through things.

If you wish to move in the One Way
do not dislike even the world of senses and ideas.
Indeed, to accept them fully
is identical with true enlightenment.

If you can accept fully whatsoever you are, this is enlightenment. Don't think that when you become enlightened you will see lights and visions – all nonsense! That happens on the path, but it is just a part of the mind, nothing of the ultimate. All your lights and experiences come through the mind.

Energy moves in the body; subtle senses are hidden there. They become active and you can feel many things. Nothing is wrong in them, enjoy, but don't think that is enlightenment.

Enlightenment happens only in that moment when there is no complaint in you, when you are not going anywhere, not desiring, not condemning, not judging. You simply exist and with total acceptance. This moment there is enlightenment.

Enlightenment is a *very* ordinary thing. It is nothing extraordinary, it is nothing special – because the special is the search of the ego. It is just ordinary! There is no demand, no hankering for anything, no clinging. Simply, you are, and you are happy – happy without any cause.

Remember this. This is the difference between happiness and bliss. Your happiness is caused. Sometimes a friend has come and you are happy. How long are you going to be happy with the friend? A few moments – and then you will be happy when he leaves. What type of happiness is this? It is caused, and the cause disappears. Sooner or later you become fed up and it disappears. Bliss is uncaused happiness. Simply as you are, you are happy. There is nothing to say about why you are happy.

Look at the whole thing. You never think why you are miserable – you are simply miserable. Whenever you are happy you start looking, "Why am I happy?" Misery seems to be natural; happiness seems to be something unnatural happening sometimes. Misery is your state and happiness is your hankering.

An enlightened person is simply happy, just as you are simply miserable. Simply happy! and is never miserable. Even sometimes when the shoe pinches, he simply puts it right. It is not misery, it is simply physical pain – a discomfort, but not misery. He simply puts the feet right – he changes the shoes, or he walks without the shoe.

Discomfort can happen to an enlightened man, but never misery – because how can misery happen? When there is no cause

for his blissfulness, misery is impossible. Uncaused, you cannot destroy it. Uncaused, how can you take it away? Uncaused, there is no opposite to it. This is *ananda*.

Hindus have a word, 'ananda': ecstatic bliss, uncaused bliss, for no reason and for no rhyme. That's why whenever someone is blissful the world will think he is mad. They will ask, "Why are you so blissful? Why are you laughing?" as if laughing is a crime. And if you say, "I am just laughing. It is so good to laugh." They cannot understand. For their laughter also, tension is needed – and this is the base of all jokes.

Why do you laugh when a joke is told? What happens within you? What does the joke do? It creates a tension. The story goes on, and you become more and more tense inside, and you cannot imagine what is going to happen. Then suddenly there is a turn, and the happening is such that you never expected that this would happen.

If you can expect, that means if you know the joke, there will be no laughter. You will simply say the joke falls flat, because tension is not created. When you don't know the joke, the tension is created; you are waiting, you become watchful – what is going to happen? And then the whole thing turns in such a way that you could not expect. The tension is released, you laugh. That laughter is a caused tension release.

Why does sex give you pleasure? – because it is a tension. You eat, you breathe, energy is created, and life is always giving you more than you need. Life is abundance, life is a luxury, perfect luxury. It is not concerned with your needs, it always gives you more than you need.

That extra energy accumulates in the body – that is what sex energy is. When it accumulates you get a tension in the body. Now the tension arises and then you have to release it. When the tension is released you feel happy, relaxed; you can go to sleep.

But the trick is in the tension. So if you make love too much and the tension is not created, everything goes flat – the joke goes flat, there is no happiness. If you make love too much, you will be fed up with it, because it depends not on love, it depends on a built-up tension.

If you make love an everyday affair the energy is not overflowing. Then after lovemaking, rather than happy you will feel miserable, frustrated. Orgasm cannot happen because orgasm needs more energy than the body needs. It is overflowing, so the whole body throbs in it.

Remember, in repressive societies people enjoyed sex more, because even to meet with one's own wife was such a difficult thing. It was almost impossible to meet another's wife – there were so many hurdles to be crossed to meet one's own wife!

In India you couldn't see your wife in daylight. Such a big family, a hundred people living together, sleeping together. Sometimes, even with your wife, you had to make arrangements to make love. It was beautiful, beautiful in a way, because tension was so high that there was a peak, and then there was a valley of relaxation.

In the West sex has become absolutely flat. Now nobody enjoys sex in the West – there is too much of it. Before the buildup you throw the energy. In your whole life this is the way happiness happens: create tension, then relax it.

Bliss is not the same. It is uncaused. It is not a tension and release, is not concerned with tension and release at all – it is simply the happiness that comes when you feel good with existence, when you feel you accept. When you feel that you accept, you suddenly feel the whole existence accepts you. Then you can bless the whole, and the whole blesses you. It is uncaused. It cannot be taken away. You cannot make me miserable. You can, at the most, make me uncomfortable, that's all.

There exists no opposite to bliss, *ananda*. It is absolutely uncaused. That's why it can be eternal. Because a caused thing cannot be eternal – when the cause disappears, the effect will disappear.

Indeed, to accept them fully is identical with true enlightenment.
The wise man strives to no goals
but the foolish man fetters himself.

All your goals become fetters to you, they become imprisonments, you are caged in them. And then you suffer, and then you

ask, "How to be free?" Be free of the goals and you will be free! There is nothing else to be done. Don't create a goal, then there is no imprisonment.

There is one dharma, truth, law, not many;
distinctions arise from the clinging needs of the ignorant.
To seek mind with the discriminating mind
is the greatest of all mistakes.

What are you doing when you create a goal? Who creates the goal? The mind makes it, and then the mind seeks a way to reach it. Then the mind invents techniques, methods, ways. And then you follow those ways and methods. What are you doing? You are following mind, you are moving in a circle.

The goal is created by the mind, the means are created by the mind, and the mind leads you. How can you reach to no-mind with the mind?

And mind is tense, because mind *cannot* be relaxed. It depends on the opposites. It is bound to remain moving into the extremes. It can condemn, it can appreciate, but it cannot accept totally. And the totality is the goal – it can come only through acceptance.

Mind cannot accept; it can deny. And when it denies it feels very good, because of the ego: you are the denier. When it accepts, the ego feels very bad – because when there is no denial, no fight, no conflict, nowhere to go, then what will you do? As if to just be here and now is useless. Somewhere else bliss is happening, and what are you doing here?

I have heard:

Once two bums were resting under a tree. The scene was peaceful and beautiful. A brook was bubbling just by the side and a beautiful cold breeze was blowing. One of the bums said to the other, "Right this moment, if a guy had fifty thousand dollars, I would not change places with him."

The other said, "And if he has one hundred thousand dollars, then?"

The first said, "Not even then."

The second still went on talking and said, "Suppose he has one million dollars?"

Then the first got excited. He sat up and he said, "Now it is different. You are talking real dough!"

This is how the mind goes: imagination, dream – and the dream becomes the real dough. Nobody is there, but now excitement is there.

Think something and soon you get excited. Even a picture of a nude woman and you get excited; hence so much pornography in the world. It is just a picture – lines and color on the paper, nothing else. There is nobody, and you know it well, but you will hide this picture from others, and when you are alone you will meditate on it. What are you doing? – real dough.

Mind is just imagination, but you get excited. And once you get excited, the mind has sold you something. And then you will remain miserable, because the mind can sell the idea but can never supply the stuff. That is the problem: it has no stuff to supply. It can sell you the idea – a good salesman, but nothing to supply. And by the time you reach and you ask, he will supply you with something else.

I have heard:

One salesman came back to his boss and said, "I am in a difficulty. That land we sold, now it is a problem. The man goes on phoning me, because the whole land is covered under six feet of water. And he says, 'What type of land have you given? And how is a building to be erected?' So what should I do? Should I give him the money back and cancel the whole thing?"

The boss said, "What type of salesman are you? Take two motorboats and sell them to the man!"

A salesman has to go on selling things. If this has not worked, then something else. And if the man got excited the first time, why not the next time? You only need tricks.

Mind goes on selling you ideas of the future. It cannot supply you because the future never comes. And whenever it comes it is

always going to be the present. The supply is in the present, and the salesman talks about the future. The supply is here, and mind thinks in terms of hope, dream, imagination.

Accept the reality as you are and the world is. Don't try to change anything – and there is enlightenment. And then everything changes, because now you are no more the same. If *you* change something, nothing will change. If you accept, everything is transformed. It becomes luminous with an unknown light. Suddenly a music is heard which you have never heard before, a beauty revealed which was hidden. A door opens, darkness disappears, a sun has risen.

But it happens only when you are at ease with yourself. It is a happening, it is not a result of your efforts. And don't feel unhappy, because if it is not a result then what can you do? Feel happy because it is not a question of your effort. You can attain it this very moment. There is no need to postpone it.

Understanding is acceptance. Acceptance is enlightenment. Buddhists – and this Sosan is a Buddhist, a follower of Buddha – have a particular word for acceptance. They call it *tathata*. It means no complaint, it means no condemnation, it means no appreciation. It means simply 'as things are, they are'; such is the way – suchness.

And one lives in suchness. Whatsoever happens, one is ready to let it happen. Wherever life goes, one goes with it. Whatsoever happens is good. You don't create a conflict, you are with it. You float, you don't swim – and you never swim against the stream. You simply float with the stream, and by and by you don't know who is who, what is what, who is the stream and who is the one who has become part of the stream. You become the stream. This is enlightenment.

Enough for today?

CHAPTER 7

All Dreams Must Cease

Rest and unrest derive from illusion; with enlightenment there is no liking and disliking. ≈ *All dualities come from ignorant inference.* ≈ *They are like dreams or flowers in the air: foolish to try and grasp them..* ≈ *Gain and loss, right and wrong: such thoughts must finally be abolished at once.* ≈ *If the eye never sleeps, all dreams will naturally cease.* ≈ *If the mind makes no dicriminations, the ten thousand things are as they are, of single essence.* ≈ *To understand the mystery of this one-essence is to be released from all entanglements. When all things are seen equally, the timeless self-essence is reached.* ≈ *No comparisons or analogies are possible in this causeless, relationless state.*

Mind has only one capacity and that is to dream. And this dreaming continues even while you are awake. That's the reason Sosan or Jesus won't believe that you are ever awake, because dreaming has one quality: that it can happen only in sleep.

These two things have to be understood first: mind is the source of all dreaming, but dreaming can happen only in sleep. And if you are dreaming twenty-four hours a day, one thing is absolutely certain: that you are fast asleep. Close the eyes any moment and the dream is there; it continues as an undercurrent. Even while you are engaged, for all outward purposes you seem to be awake but deep down a current of dreaming goes on and on and on.

Any moment, close the eyes and it is there. It is not interrupted by your occupations. You walk on the street, you drive the car, you work in a factory, in the office – it continues. You go to sleep, then you can feel it more because, unoccupied, the whole attention comes to the mind.

It is just like the stars. In the day you cannot see stars in the sky. They are there, because where can they go? But because of the light of the sun you cannot see them. If you go in a deep well, two hundred feet down, from there you can see stars in the sky even in the day. They are there, but because of so much light you cannot see them. Darkness is needed for them to be revealed.

The same happens with dreaming: dreams are there in the day also, but darkness is needed so that you can see them. It is just like when you go to a theater: if the doors are open the film may continue, but you cannot see. Close the doors, make the room dark, and you can see.

Dreaming is your continuity, and unless this continuity is broken you cannot know what truth is. The question is not whether truth is very far away or near, the question is whether the mind is in a dream or not.

So the basic problem is not how to seek the truth; you cannot seek with a dreaming mind, because whatsoever will come before you, your dreams will be imposed on it. Your dreams will be projected on it, you will interpret it. You will not be able to see as it is. You will see according to your dreams, you will falsify it. Truth *is* there, because only truth can be. Untruth cannot be.

So another thing before we enter the sutra: Shankara has divided reality into three categories, and those categories are beautiful to understand. One category is the category of the truth: that which is. In fact nothing else is possible; only truth is and only truth can be.

The second category is of that which is untruth, which cannot be. There is no possibility of its being, because how can untruth be? For being, truth is needed. So untruth is non-being, truth is being. Then Shankara finds a third category that he calls dreaming, appearance, illusion, *maya*: that which appears to be but is not.

So there are three categories. Truth, that which is. If your eyes are clear, unclouded, if the mind is not dreaming, then there is only one category, truth. But if your mind is dreaming then two other categories come into existence. Dream *is*, in a certain sense, because you dream it; and it is not, in a certain different sense, because it corresponds to no reality. You dream in the night that you have become a king; in the morning you find you are just the same beggar. The dream was false, but the dream was, so it *has* a quality of truth about it because it happened. And in those moments when it was happening you completely believed in its truth, otherwise it would have stopped immediately.

If you become aware that, "I am dreaming and this is false," the dream is broken, you are awake already. The dream existed for a few hours; it had one quality of truth, that it existed. But it is not true because in the morning you find it was not. It was just a thought, a wave in the air, a flower in the sky – appeared to be true but was untrue.

Truth is being, untruth is non-being, and between the two there is a world of dreaming – it carries the qualities of both. And mind is the source of dreaming, so mind *is* illusory. Mind is the source of all *maya*.

You may be thinking that if you leave the world and go to the Himalayas you will attain to truth. You are wrong – because your house is not maya, your wife is not maya, your children, no... your mind is maya. And how can you leave the mind here and go to the Himalayas? The mind is within you. If you *can* drop it, you can drop it anywhere. If you cannot drop it, you *cannot* drop it whether you go to the Himalayas or not.

The wife, the children, the house, the world, is called maya, illusion, in a secondary sense – because the wife exists, she has a being. She is *Brahman* in her own right, she is truth – not as a wife, but as a soul.

Your mind interprets her as wife: "She is my wife." Then a dream is created. She is there, absolutely true, you are here, absolutely true – and between the two a dream happens. You call her your wife, she calls you her husband. Now a dream exists between the two, and dreams always become nightmares. So all relationships ultimately become nightmares, because you cannot tolerate an illusion very long. An illusion is temporary; sooner or later it has to disappear. It cannot be eternal, it cannot be permanent.

You love a woman, a dream is created – but how long can you dream? By the time the honeymoon is finished the dream is gone – even before. Then what will you do? Then you will pretend, because now you are a slave of your own promises.

You will pretend that you still love, you will pretend that, "You are still beautiful," you will pretend that, "There exists no person like you." But now everything is a pretension. And when you pretend and the dream is broken, and you still carry the dream, it becomes a burden, nightmarish. That's why you live in such suffering.

The suffering is nothing but broken dreams, broken rainbows, broken illusions, appearances. And you have so much invested in them you cannot look at the truth: that from the very beginning they were dreams.

Rather than looking at the truth you will throw the responsibility on the other. You will say, "This wife has deceived me. She was not as good as she appeared. She deceived me, she didn't reveal her true reality." And you will not see that that is not the point at all. You were creating a dream around her, and because of that dream you couldn't see the reality. She was also creating a dream around you.

So whenever two persons fall in love there are not two persons, there are four: one the lover, another the beloved, and between these two, the beloved that is a creation of the mind of the lover, and the lover that is a creation of the mind of the beloved. These two are dreams, and these two go on moving in you.

Sooner or later, when the dream is broken, you are two, not four. Whenever you are two there will be difficulty. Then you would like to throw the responsibility on the other: "It is because of the other." You have missed the point again. That means you will create the same dream around another woman because you will think, "*This* woman is not going to deceive me, and now I am more clever also."

But mind is never clever. The essence of mind is foolishness, so mind can never be clever. It can be cunning, cunning in its foolishness, but it can never be wise. That is not its nature, because wisdom happens only when dreaming leaves. So if dreaming is the basic reality of the mind, then it can never be wise.

A Buddha is wise because now there is no mind. A Sosan is wise because now he lives in no-mind, now all dreams have stopped. He looks at things as they are. You never look at things as they are; you mix with your illusions. And you are so afraid to look straight because you know, unconsciously, deep down somewhere you know, that things are not as you look at them.

But you think if you look at the reality of things it will be too much, too heavy – you may not be able to stand it. You mix it with dreams just to make it a little sweeter. You think it is bitter so you coat it with sugar. You coat a person in dreams and you feel the person has become sweet? No, you are simply deceiving yourself, nobody else. Hence, so much misery.

It is out of your dreams that the misery has happened, and one has to be aware of this phenomenon. Don't throw responsibility

on the other, otherwise you will create other dreams: look that it is you who are projecting. But it is difficult to look.

In a theater, in a cinema hall, you look at the screen, you never look at the back – the projector is at the back. The film is not really there on the screen; on the screen it is just a projection of shadow and light. The film exists just at the back, but you never look at that. And the projector is there.

Your mind is at the back of the whole thing, and the mind is the projector. But you always look at the other because the other is the screen.

When you are in love the person seems beautiful, no comparison. When you hate, the same person seems the ugliest, and you never become aware of how the same person can be the ugliest and the same person can be the most beautiful.

When you are in love the same person is a flower, a rose, a rose garden with no thorns. When you dislike, when you hate, flowers disappear, there are only thorns, no more a garden – the ugliest, the dirtiest...you would not like even to see. And you never become aware of what you are doing. How can roses disappear so soon, in a single minute? Not even a gap of a single minute is needed. This moment you are in love and the next moment you are in hate; the same person, the same screen, and the whole story changes.

Just watch and you will be able to see that this person is not the point: you are projecting something. When you project love the person looks lovely, when you project hate the person looks ugly. The person is not; you have not seen the real person at all. You cannot see the reality through the eyes of the mind.

If you really want to know what the truth is, scriptures won't help. Neither will going to the Himalayas be of any help. Only one thing can help: start looking at things without the mind. Look at the flower and don't allow the mind to say anything. Just look at it. It is difficult because of an old habit of interpreting. You go on interpreting, and interpretations differ. Interpretations depend on the mind.

Mulla Nasruddin asked the court for a divorce. He said to the judge, "Now it is impossible. Every day I come back home and I

find my wife is hiding some man or other in the closet."

Even the judge was shocked and he said, "Every day?"

Nasruddin said, "Every day! And not the same person either – every day a new person."

Just to console Nasruddin the judge said, "Then you must be very much hurt. You come home tired and you think the wife must be waiting for you, to receive and welcome and be loving. And you come home and you find a new man is hiding in the closet every day. It is very bad."

Nasruddin said, "Yes, I feel very hurt – because I never have any room to hang my clothes."

How you interpret things depends on your mind.

Then Nasruddin deserted his wife and ran away. He was caught, again brought to the court. The judge said, "You are a deserter and you have to be punished."

Nasruddin said, "Wait! Before you decide you must see my wife. If you see my wife you will never say that I am a deserter. You will simply say, 'Nasruddin, you are a coward!' And that I accept. I am not a deserter, simply a coward. But first look at my wife."

How you look at things depends on you, not on things. Unless you come to a point where you drop the interpreting mind and look directly, look immediately, mind is your mediator. It brings you things distorted, it brings you things mixed with interpretations. They are not pure.

So the only way to reach to truth is: how to learn to be immediate in your vision, how to drop the help of the mind. This agency of the mind is the problem, because mind can create only dreams. But mind can create beautiful dreams, and you can get so excited. Through your excitement the dream starts looking like reality.

If you are too excited then you are intoxicated, then you are not in your senses. Then whatsoever you see is just your projection. And there are as many worlds as there are minds, because every mind lives in its own world. You can laugh at others'

foolishnesses, but unless you start laughing at your own you will not be able to become a man of Tao, the man of nature, the man of truth. So what to do?

Try in small things not to bring the mind in. You look at a flower – you simply look. You don't say, "Beautiful! Ugly!" You don't say anything. Don't bring words, don't verbalize. Simply look. The mind will feel uncomfortable, uneasy. The mind would like to say something. You simply say to the mind, "Be silent! Let me see. I will just look."

In the beginning it will be difficult, but start with things in which you are not too much involved. It will be difficult to look at your wife without bringing words in. You are too much involved, too much emotionally attached. Angry or in love, but too much involved.

Look at things which are neutral – a rock, a flower, a tree, the sun rising, a bird in flight, a cloud moving in the sky. Just look at things with which you are not much involved, with which you can remain detached, with which you can remain indifferent. Start from neutral things and only then move towards emotionally loaded situations.

People start from the loaded situations; they fail, because it is almost impossible. Either you love your wife or you hate, there is no in-between. If you love you are mad, if you hate you are mad – and both ways the words will come. It is almost impossible not to allow the words, difficult, because of so much practice in saying something continuously.

One day I was at Mulla Nasruddin's house in the morning. They were having tea when I arrived. The wife said, "Darling, in the night while you were asleep, you were saying many nasty things about me."

Nasruddin looked at me and said, "Who says I was asleep? I cannot say things while awake, that's why I was pretending to sleep."

Even in sleep, or awake, when you are emotionally too much involved, it is difficult to put the mind aside. It will come in. So look at unloaded situations first. When you have the feeling that,

yes, you can look at certain things without the mind coming in, then try with loaded relationships.

By and by one becomes efficient. It is just like swimming: in the beginning you feel afraid and in the beginning you cannot believe how you will survive. And you have been working with the mind so long you cannot think that without the mind you can exist for a single moment. But try!

And the more you put the mind aside, the more light will happen to you, because when there are no dreams, doors are open, windows are open, and the sky reaches to you, and the sun rises and it comes to the very heart, the light reaches you. You become more and more filled with truth as you are less and less filled with dreaming.

And if while you are awake dreaming stops, by and by when you are asleep dreaming will stop there also, because it can exist only as a continuous circle. If it is broken anywhere, by and by the whole house disappears. You take out one brick and the whole house is already on the way towards being a ruin.

If during the day you can look at things without dreaming, then in the night less and less dreams will be there, because your night is nothing but a reflection of the day, a continuity of the same. When the day is different the night is different. When you are awake – and by 'awake' is meant when you are not dreaming, not that you are sitting with open eyes....

Jesus goes on saying to his disciples, "Be awake!" Were they always sleeping before him, continuously? Because he is saying every day, "Be awake!" Buddha teaching his disciples every day, "Be awake!" Why? They were with open eyes, as alert as you are, but Buddha and Jesus go on saying, "Be awake!" They mean, "Don't dream, just be here. Don't go anywhere else." In the memories, in the past, and you dream; in the future, in imagination, and you dream. Be herenow – only then is there no dream.

In the present there is no dream. In the present there is no mind. In the present *you* are there and the truth is there. And then there is no gap between you and truth – because both are true and there is no boundary. You melt into truth and truth melts into you. You become *Brahman, Brahman* becomes you.

Dreaming is creating a fence around you, very invisible but subtle, powerful.
Now, try to enter this sutra.

Rest and unrest derive from illusion;
with enlightenment there is no liking and disliking.

Why do you like and why do you dislike? How does it happen that you like a certain thing and you dislike a certain thing? How does this division happen?

Have you ever penetrated the mechanism of liking and disliking? It is worth trying to penetrate it. You say, "I like this person and I don't like that." Why? And suddenly one day you don't like this person and you have started to like that. Why? What is the mechanism? Why do you like a person?

You like a person if he allows you to strengthen your ego. If he becomes a screen and helps you to dream, you like the person. You like the person if he adjusts to your dreaming. You dislike a person if he is a maladjustment to your dreaming, if he does not allow you to dream. Rather, on the contrary, he disturbs. He does not fit, he does not play the role of a screen. He is not passive, he becomes active – you dislike. You like a passive screen, so whatsoever you dream the other simply helps it.

Ouspensky, Gurdjieff's greatest disciple, has dedicated his book *In Search of the Miraculous* to his master with these words: "To the person who destroyed all my dreams." But you will not like a person who destroys all your dreams. Even Ouspensky had to leave Gurdjieff, and in the last years he never came again to see him. He started working on his own. In the end he died an enemy of Gurdjieff's.

Even a person of Ouspensky's alertness, who could feel that this man destroys the dreams, had to leave. You may feel, but when somebody really goes on destroying and destroying you feel that this man is an enemy.

A real master will always look like an enemy, and this is the criterion. A false master will always help you to dream; he will never disturb your dreaming. Rather, on the contrary, he will give

you consolations, tranquilizers. He will console you, soothe you. His teaching will be just like a beautiful lullaby. He will sing around you so you can sleep well, that's all.

But a real master *is* dangerous. To move near him is full of danger. You are moving at your own risk, because he cannot allow you to dream and he cannot *help* your dreaming, because then the whole purpose is lost.

He will destroy. And dreams are very close to your heart. You think your dreams are your heart, and when dreams are destroyed you feel *you* are being destroyed. It is just as if someone is murdering you. Hindus have been aware of this, so they say a real master is like death.

When you go to a master you are going to death. You will have to die, only because unless you die you cannot be reborn. When your dreams are destroyed, truth comes into existence, truth becomes revealed.

You like a person because he helps your ego. You like a girl because she says you are the perfect man.

I once overheard two young lovers. They were sitting near the sea and big waves were rolling. And the boy said, "Roll on, beautiful waves. Roll on, bigger and bigger and bigger." And they became bigger and bigger and bigger.

And the girl said, "Wonderful! The sea obeys you."

You will like this person. And if somebody helps your ego, you are ready to help his or her ego in the bargain.

You like a person when everything fits. It is a mutual arrangement. The moment the person starts on his own, or something does not fit, or the person is adamant, or the person has started to dominate, or the person starts to possess, or the person starts to hurt your ego....

And that is going to happen, because that person likes you not because your ego is strengthened – that person likes you because her or his ego is strengthened. He likes you because of his own self, ego, and you like because your self is strengthened. Your purposes are different. So this type of arrangement cannot go on forever. And your purposes are not only different, they are

antagonistic, because only one can be the master and both are trying to be the master.

In the beginning they will be very sweet because the territory is unknown. By and by, as things settle, they will become more and more adamant, possessive, dominating, more and more aggressive to the other. And then you start disliking. You hate a person who in any way tries to bring your superiority down. You love a person who makes you superior.

Ego continuously suffers from an inferiority complex. Because of this a man would like to love this woman, that woman, thousands of women. He may become a Don Juan, because every time, in the beginning only, the woman helps. It is a strategy, a feminine strategy. Only in the beginning, the woman helps you. By the time she feels now you cannot go away, you are caught, she starts dominating you.

You would like to conquer many women, but just in the beginning. You see, all love affairs are beautiful in the beginning. It is very difficult, rare, to find a love affair beautiful in the end. And if you can find something, then you know this affair has really been a love affair.

The end will prove it, not the beginning, because in the beginning all love affairs are beautiful, but just in the beginning – because both are diplomatic, both are showing their beautiful faces to the other, alluring, just a part of salesmanship. But when the stuff is sold then faces change, then the real thing comes up, then the aggressive ego starts working. That is the real thing that comes in the end.

The real thing always comes in the end, never in the beginning, because in the beginning both are trying to move nearer and closer. Once close, when everything is taken for granted, then the real thing will erupt.

Why do you like a person? Why do you like a thing? Leave persons aside – why do you like a thing? Even things help your ego. If your neighbor purchases a bigger car you have to purchase a bigger car, because it is not a question of the car. The smaller may be more comfortable, more suitable for the modern traffic; less trouble with a smaller car. The bigger car is more trouble, costly, you cannot even afford it – but if the neighbor

has purchased a big car you have to purchase a big car. You like it. Why do you like it? All your liking comes out of the ego: the bigger car has prestige.

It happened:

Once Mulla Nasruddin's boss asked him to come into his office and he was very angry. He put him on the carpet and said, "Nasruddin, this is too much! I understand that yesterday night, after the office party, you took a wheelbarrow and went with the wheelbarrow on the main street of the town. Don't you realize that in such ways the prestige of the company will be lost?"

Nasruddin said, "I didn't pay a single thought to it, because you were standing in the wheelbarrow. We were both drunk, so I thought there was no question of any prestige – even the boss is there in the wheelbarrow – so I just went around the main street. Everybody was happy, and the people enjoyed it so much."

Prestige – you forget prestige only when you are intoxicated, then you do things which are foolish. But this is beautiful to understand. Then prestige must be something like alcohol, because only when you are under intoxication do you forget it. Other-wise you are always on the lookout for prestige, respect, respectability.

You like a thing because it gives prestige. You like a house because it gives you prestige. It may not be convenient, may not be comfortable. Look at the modern furniture – not comfortable at all, but who would like to have old furniture in the house? Modern is better, more uncomfortable than the old, but it is modern. It gives prestige. Whatsoever gives prestige is alcoholic, it gives you an intoxication. You feel you are powerful.

But why this hankering after power? And remember, if you are hankering after power then you will never reach to the truth. Sometimes you also knock at the door of God for power – but then you knock at the wrong door. Only those who have become absolutely aware that power, the search for power, is mad, it is a madness, can reach that door.

You like and dislike according to the ego. If there is no ego, where will likes and dislikes be? They will simply disappear.

You won't have that dividing mind that always likes and dislikes and creates alternatives. When you are at ease with yourself...and the ego is never at ease with itself. It is a constant disturbance, because an ego has to look all around and there are millions of people.

Somebody else buys a bigger car, then what to do? Somebody goes and finds a more beautiful wife, then what to do? Somebody is more healthy than you, then what to do? Somebody has more beautiful eyes than you, then what to do? Somebody is more intelligent, more cunning, has more money.... And millions of people all around you, and you are in competition with everybody. You will go mad! This is impossible. You can never come to a moment when you can feel contented. How is that moment possible? Even emperors...

I have heard, once it happened:

Alexander was trying to reach a picture on the wall. The picture was not hanging rightly so he wanted to fix it, but he couldn't reach it because Alexander was a small man, just five-five. His bodyguard was almost seven feet tall; he immediately reached it and fixed the frame. But Alexander was hurt, very much hurt.

The bodyguard said, "Sir, whenever you want to do such a thing just tell me. I am a bigger man than you."

Alexander said, "Bigger? No! Taller...but bigger? No!"

And whenever Alexander would see others taller than him – and he had to see because many soldiers were taller than him – he would feel very much offended.

You can have the whole world, but a beggar can be taller than you and then the whole world is lost, you are nothing. You may become the emperor, but a beggar can sing better than you. You cannot possess all and everything. Whatsoever you possess will not give you contentment. The mind, the ego, will always feel unfulfilled.

Liking and disliking is because of the ego, and ego suffers much. When there is no ego it is not a question of liking and disliking. You move in this world like a breeze. You don't choose

that, "I am going north," you don't have any liking, disliking. Wherever nature takes you, you are in a let-go. If nature flows towards the north, the wind blows towards the north. If nature changes and starts blowing towards the south, the wind blows towards the south. It has no choice of its own.

A man of Tao has no choice of his own. Wherever the river takes him, he goes with it. He never pushes the river, he never fights with it. He has no choice, he has no likes and dislikes. You may even feel that he has likes and dislikes because you cannot understand. You may feel that this cloud is moving towards the north: you can interpret that this cloud is moving towards the north because it has a choice, it has chosen to move north. But you are wrong; the cloud has no choice. He is not bound to go anywhere, he has no destiny. He is simply moving because the whole nature is going that way. He has not chosen it. The choice remains with the whole; the liking, disliking, remains with the whole – that is not his business at all. He is unworried. And wherever the cloud reaches is the goal. There is no goal, predetermined; wherever he reaches is the goal. Then there is contentment wherever you are.

But the mind will go on interpreting according to its own laws. If you come to a Buddha, you will feel that he also likes and dislikes and you will be wrong, because you will interpret him according to your mind. Sometimes he will be going north and you will say he must have chosen, otherwise why? Why going north? Sometimes he will pay attention to one person more than you; you will think he must have chosen: "Why? Otherwise why is he not paying the same attention to me?" And I tell you: he has not chosen, it is just the whole that decides. He is no more a deciding factor, he is just like a cloud.

If he is paying more attention to a person, that simply means that attention moves that way as a cloud. That person may be in more need, that person may be more empty and attracts attention more. Just like if you dig a hole in the earth, the hole will attract water towards it, because water flows downwards. If that person is more meditative, Buddha will pay more attention – but remember, *he* is not paying it, it has been attracted. It is a simple natural phenomenon. It is not his choice or like and dislike.

Buddha gave a silent message to Mahakashyapa. He gave a flower, and then somebody asked, "But why to Mahakashyapa? Why not to others?" Because there were others and some more respected disciples. Sariputra was there, and he was one of the greatest chief disciples, very well known all over the country. In his own right he was a master. When he had come to surrender to Buddha he had five hundred disciples with him. They all surrendered because their master surrendered. And he was a well known scholar. Why not to Sariputra?

Why not to Ananda, who had lived for forty years just like a shadow, serving Buddha in every way just like a servant, and who was a brother to Buddha, belonged to the same royal family? Why not to Ananda? Why not to Modgalayan, who was another great scholar and thousands of people respected him?

And why to Mahakashyapa who was not known at all, who was an unknown entity? Nobody ever thought about him and nobody knows anything other than this incident – that Buddha came one morning with a flower and stood silently, sat silently looking at the flower and would not speak. People became fidgety and restless because they had come to listen to the sermon. And then Mahakashyapa laughed and Buddha called him and gave him the flower and said to the assembly, "All that can be said I have given to you, and that which cannot be said I give it to Mahakashyapa."

This is the only incident known about Mahakashyapa. Before it he was nobody, after it nothing is reported about him. Why to Mahakashyapa?

It is not a choice, because if it were a choice then Sariputra would have got it. It is not a like, because if it were a question of liking then Ananda would have got it. Buddha said there was no alternative. Mahakashyapa was the only one who could receive it, he was the only one who was silent and who understood.

Buddha is reported to have said, "Even if he had not laughed I would have gone to him and given it to him, because he was the only one vacant, empty, here in the whole assembly. There are great scholars but they are filled with their scholarship. Ananda is there, but he is filled with too much affection and attachment

towards me. This Mahakashyapa is simply empty – an empty house, he has disappeared."

He attracted the cloud. But look at the disciples' attitude; they must have thought that there must be something. "Why is Buddha so much attached to Mahakashyapa? Why didn't he give that which cannot be given in words to us? Why should he make Mahakashyapa the greatest?"

But remember, a man of Tao, a man of enlightenment, simply floats like a cloud. He has no liking, no disliking, because those all belong to the dreaming mind, to the dreaming ego.

Rest and unrest derive from illusion;
with enlightenment there is no liking and disliking.
All dualities come from ignorant inference.
They are like dreams or flowers in the air:
foolish to try to grasp them.
Gain and loss, right and wrong:
such thoughts must finally be abolished at once.

This phrase 'at once' has to be remembered. Let it penetrate deeply, because things can be done in two ways: gradually, or at once. If you do them gradually you will never be able to do them, because if you do them gradually they linger.

For example, you are angry and you are worried about your anger. It has become an old habit and you say, "By and by, gradually, I will leave it." How can you leave it by and by and gradually? Because in the meanwhile you will practice it, and the more you practice the more ingrained it becomes. You say time is needed. So what will you do?

At the most you can make it more refined and cultivated. Nobody may be able to know about your anger, you can hide it. But what will you do with time? If you have understood that it is wrong, then why say gradually? Why not at once? If it has been understood that something is wrong, why take time? And if you have not understood, then without understanding how will you do it gradually? And meanwhile anger will be coming

and you will get more and more into the habit.

At the most you can modify, but a modified anger will not be no anger, it will still be anger. You can modify in subtle ways – it will be there. It may even start becoming just the opposite, but it will be there. Nobody may be able to detect it but you will always be aware it is there.

No, understanding is always at once. Either you understand or you don't understand. If you don't understand then how can you leave anything? If you understand then why gradually? If you understand, right now, immediately you drop it.

A man came to Buddha once with flowers in his hands. Buddha looked at the flowers and he said, "Drop it!"

So he dropped the flowers in the left hand. He thought, "Maybe it is wrong to bring flowers in the left hand to Buddha" – because the left hand is thought to be wrong. Right is right and left is wrong, and you don't give with the left hand. So he dropped them, feeling guilty.

Buddha laughed and said, "Drop it!" So he had to drop them from the right hand also, but then he was puzzled.

And when both hands were empty Buddha laughed loudly and said, "Drop it!" Now there was nothing to drop. So he looked here and there – what to do?

Ananda said, "Buddha never meant to drop the flowers. The one who has brought the flowers has to be dropped. By dropping flowers nothing will happen. Why not drop yourself?"

The man understood and dropped at Buddha's feet. He never went back to his palace.

His prime minister came and he said, "What are you doing? Even if you want to renounce, give it a little time so everything settles. Come back. Your wife, your children and the whole kingdom and the affairs – give us a little time. Even if you decide to renounce, why in such a hurry?"

The man said, "When you understand, it is always at once. If you don't understand, it is always postponed."

Only ignorance postpones, and ignorance plays a very great trick by postponing. Then you feel you have understood, but

how can you do it at once? You will do it by and by – this is the trick of not doing it ever. This is the trick: "I will do it tomorrow."

See: when you are angry you do it immediately, but if you feel loving you postpone it. If you want to give a gift to somebody you postpone, but if you want to be angry you do it immediately – because you know well that if you postpone, things will never be done. Postponement is a trick. So deep down you know now there is no need to do it, and on the surface you can go on believing, "I am going to do it." So you deceive yourself.

Says Sosan:

...such thoughts must finally be abolished at once.

Don't give time! If something is wrong, *see* through it, and drop it. Really there is no need to drop it. If you can see through it, and you feel that it is wrong, it will drop automatically. You will not be able to carry it.

You carry it because you are not convinced that it is wrong. If you are not convinced it is better to say, "I am not convinced that it is wrong, that's why I will carry it." At least you will be honest, and honesty is good. Don't be dishonest.

People come to me, they say, "Yes, I know that greed is bad, but by and by...." But how has anybody ever thrown greed by and by? Meanwhile it goes on getting deeper roots in you. And why say greed is bad if you cannot drop it immediately, right now? Say, "I don't feel it is bad, I feel it is good. When I feel it is wrong, I will drop it." At least you are honest and sincere, and a sincere man will reach understanding. An insincere man can never reach understanding.

You all say anger is bad – then why carry it? Who is forcing you to carry it? Knowledge *is* transformation. If you *really* know that anger is bad, then you will not carry it for a single moment. At once you drop it. It is sudden, it happens in no time, not even a single moment is lost. But you are cunning: you think that you know, and you don't know. You want to believe that you know and you want to believe that you are trying, by and by, to change yourself. You will never be transformed.

Transformation is never gradual, it is always at once.
There is a Jaina story:

A man came home tired after the whole day's work. His wife was giving him a bath – it is an old story, now no wife gives a bath to the husband. His wife was giving him a bath, and while pouring water on his body and cooling his tired limbs, she talked and she said, "My brother has become a follower of Mahavira, and he is thinking to renounce the world."

The man laughed and said, "Thinking? – then he will never leave the world!"

The wife felt hurt, because it was a question of *her* brother. She said, "What do you mean? And I have never seen you going to Mahavira or to Buddha or anybody, and you think you understand? He is a great scholar and he understands what Mahavira says. And he meditates, worships, and he is a religious man. And you? I don't see any religiousness in you. I have never seen you praying or meditating. And you have the courage and you dare to say such a thing – that he will never renounce?"

The man stood – he was naked, taking his bath – came out of the bath, went onto the street. The wife cried, "Are you crazy? What are you doing?"

He said, "I have renounced."

He never came back. This is the man – he understood. He never prepared for it; nobody ever knew about him, that he was a religious man, but this quality.... He reached to Mahavira, he surrendered himself, he became a naked *fakir.*

The wife came, weeping and crying. Even the wife's brother came to convince him that, "There is no hurry. Look at me. I have been thinking for twenty years. And you are a madman – is this a way to renounce?"

The man said, "I don't bother, is there any other way? For twenty years you have been thinking, for twenty lives you will continue thinking. And whenever you renounce you will renounce this way, because this is the only way – at once."

You see a thing clearly and it happens. The question is of clarity. An immediate look into the nature of things, then there

is no question of changing somewhere in the future. No one changes in the future – transformation is always here and now. This moment is the only moment something can happen. There is no other moment.

If the eye never sleeps, all dreams will naturally cease.
If the mind makes no discriminations,
the ten thousand things are as they are,
of single essence.

If the eye never sleeps....These two eyes will have to sleep because they are part of the body, and the body is not an eternal energy. It is a compound, it is not an elementary force. Many things combine it. It is a mechanical device, a bio-mechanism. It depends on being fed continuous energy: food, water, air. Energy is created, fuel is created and the body runs – it is a mechanism. Your eyes will get tired because every machine gets tired.

You may be surprised to know that there has been a very great discovery in recent years that machines have to rest. Machines! You would never think it. Why machines? They don't need any rest. You drive a car for twenty hours, thirty hours; the car needs a rest. You will be puzzled. Why? A car is not a mind, a car is not consciousness. Why rest? If everything is functioning okay then you can go on and on, just go on fueling the car.

You are wrong. Now there are methods to judge when the car is tired. And the car is tired because every mechanism is bound to get tired. If you leave the car in the garage for a few hours, there are devices which will show when the car is ready to move again.

Every mechanism needs rest. Not only your body – every mechanism needs rest, then it revives again. Only consciousness needs no rest, because it is not a mechanism. It needs no fuel. It is perpetual energy, it is eternal energy, it is uncaused energy. It is there, always.

That's why Sosan uses a singular word: "If the eye never sleeps...." Otherwise he would say, "if the *eyes*." It is the third eye he is talking about. Even when your body sleeps, have you

watched? – watch a little, you will be able to know – something in you keeps awake. Even while you are fast asleep, something, you may not be exactly clear what it is, but a point somewhere within you remains a witness.

That's why in the morning you can say, "Last night it was a beautiful sleep." If you are really asleep, who knows? How can you know, because you were fast asleep? Who watched it to say in the morning that it was deep and beautiful and without dreams? Some days you say it was disturbed, "Dreams and dreams and dreams and I couldn't sleep well." Who knows? – somebody continuously watches.

This is the third eye, which always remains open – not even any blinking, it always remains unblinking. It has no eyelid, it never closes. This third eye is just a symbolic thing. 'Third eye' means that in you there is an eternal vision, an eternal vigilance, an eternal witness who never sleeps. And because it never sleeps, it never dreams, because dreaming is part of sleep. That third eye can see the truth, because there is no sleep and no dreaming.

You have to seek and search for that point within you which never sleeps. This is the whole search, the whole effort of a seeker. Truth is not somewhere outside. The whole question is how to seek that point within you which is never asleep, which is never unconscious, which is always alert, aware. That is the ray of God within you.

And once you seek it, the ray of constant watchfulness, from that ray you can travel to the very source. That source is God. If you can catch hold of one ray, you can reach to the sun, to the very source. You just have to travel – that becomes your way and path.

Finding a witness within, you have found the path. Now become more and more and more and more that awareness. Allow all your energy to move into that awareness. And the more you become aware, the less dreaming...less...less....

A moment comes...suddenly you are only the witness, the mind has disappeared. The whole energy of the mind has been dissolved into the third eye. Two eyes have disappeared, now you are just a witness. This witnessing self is the point from where the world disappears and the divine is revealed.

If the eye never sleeps, all dreams will naturally cease.
If the mind makes no discriminations,
the ten thousand things are as they are,
of single essence.

And when *you* are one.... Remember, right now you have two eyes; even your vision is dual. Jesus says to his disciples, "If you become one eye everything will be set right."

In the body everything is two: two eyes, two ears, two hands, two legs, two kidneys – everything is two because the body is a dualism. Only one thing in you exists as one, and that is the witnessing eye. That is not part of the body because in the body there are always two. Everything is two, divided. The body exists as a polarity between two.

Even your minds are two: you have a different left brain and right brain, and they are divided. If their bridge is broken, and sometimes it happens, then a split personality happens. Somebody falls from a train and the bridge between the right and left brain is broken – and it is a very delicate bridge. Then the person becomes two, then he is no more one. Then sometimes he is A or sometimes he is B, or sometimes he is both. And you cannot understand what he is doing, what is happening. He is split.

Right-handed persons develop their left brain; left-handed persons develop their right brain. So if a left-handed person is forced to do things with the right hand he will be in unnecessary trouble, because his left brain is not developed at all. So he will write.... You try. A few of you must be left-handed because ten percent of people are left-handed, whether they know it or not.

Because of the domination of right-handed people in the world, because they are ninety percent, many children are forced continually to write with the right hand. They unnecessarily suffer; they will remain imbeciles their whole lives just because they were forced. They cannot compete with the right-handed people. Their left brain is not functioning well, and if they work with it they will be in difficulty.

If you are a right-handed person, try to write with the left hand. You will write like a small child. Why? Because that part is

just like a small child, it is undeveloped.

Even the brain is divided, everything is divided in the body. The only thing which is one is the third eye – the witnessing. It is one. If you want to be one within you, seek the point of witnessing consciousness. While walking, watch. While eating, watch. While going to sleep, fall asleep watching what is happening.

Sooner or later, one day you will suddenly realize that the body has fallen asleep but you are still watching. The body is moving into sleep, by and by, and by and by, going almost dead, and you are still watching. Then you will see the mind dreams dropping, falling, disappearing. You are still watching – and suddenly you are illuminated. You have achieved the witnessing.

With witnessing dreams disappear, and with dreams all illusions, the *maya*. And then you see that everything belongs to the one essence. The trees may be different, the form, but the formless within them is the one. The rock is one with the tree, the tree is one with the star, the star is one with you. Everything is joined together.

Right now you see only forms, because with the mind only forms can be seen. With the no-mind the formless can be seen. When you see the formless then the whole world is just like an ocean, and all the forms are just waves. In all the waves the ocean is waving – the one.

Right now everything is many. It is not that things are many, it is because you are divided within. That's why things look many. It is just as if you break a mirror – many fragments. Then each fragment will mirror and you will see many faces. You are standing there, you are one, but the mirror is broken – you see many faces.

I have heard one old story:

A king made a palace. The whole palace was made of small mirrors, millions of mirrors. You enter the palace and you see yourself reflected in a million ways, millions of faces all around you. You are one, but the mirrors are many.

Once it happened, a dog entered the palace and got into much difficulty because he looked and he became scared. He started barking, so all the million dogs all around started barking. He

thought, "Now there is no escape. And it is not a question of one enemy – millions of dogs, and all dangerous!" He jumped over them, he started fighting with them. He crashed against the wall and died.

This is what has happened to you, this is what is happening to everybody. The truth is one, but the mind has many fragments. Everything becomes divided and then you become afraid – enemies are all over. Then you bark, then you start fighting, you become aggressive, you start trying to defend yourself – unnecessarily, because there is nobody who is attacking you. You become paranoid. And then you crash your being against your own illusion and you die.

You live in suffering, you die in suffering. Become one within and suddenly everything outside becomes one. As you are, so is the universe – divided you, divided universe; undivided you, undivided universe.

...the ten thousand things are as they are,
of single essence.
To understand the mystery of this one-essence
is to be released from all entanglements.
When all things are seen equally,
the timeless self-essence is reached.
No comparisons or analogies are possible
in this causeless, relationless state.

That's why nothing can be said about this ultimate illumination – because it is one and words exist for duality. You can say something, but whatsoever you say will not be the right thing, because it is a different level, a different dimension.

Christmas was coming near, and one tycoon, a very rich man, asked his son, "What would you like for a Christmas present, a gift for you?"

The boy said, "A baby brother."

The tycoon said, "But that doesn't give me enough time. Only two weeks are left."

So the boy said, "So what of it? Can't you put more men on the job?"

Because he was always listening – if some job was to be done then more men were put on. "So why, what is the trouble? Can't you put more men on the job?" And it is difficult to tell this child that what he is saying is wrong – he is absolutely logical.

This is the situation. You know the world of the many. The child knows the world of the jobs around the house, every day it is happening. And a rich father is always putting many men on the job and finishing everything within moments. He knows that language, but he does not know the mystery of how a life enters into the world. "Put more men on the job!" He is logical and it is difficult to make him understand unless he grows, grows in understanding.

You know the language of duality, the language of this world. It is impossible to tell anything to you about the one essence. Whatsoever is said will be understood wrongly, misunderstood – unless you grow. This is the whole problem.

Many times people come to me and they ask questions. Their questions are relevant but I can't answer, because the answer can only be possible when they grow. And they think, "You ask and an answer must be there, readymade." They think, "If you can ask and articulate a question it is enough – now give the answer!"

But there are answers which can be given to you only when you grow. And this is the problem: when you grow there is no need to give them to you, you simply understand. When this child grows, is there any need for us to tell him that he was foolish? He will laugh, he will say, "Yes, I understand. It is not a question of putting more men on the job. It is not a job at all."

When you grow you understand, but you ask when you are like children. And you think that your question is right, an answer should be given. Nothing of the truth can be said to you, and all that is said is always nearabout, approximate. And remember, there is nothing like approximate truth. Either it is true or untrue. So whatsoever is said is meaningless. When you

know you will laugh. But there is no other way, nothing else can be done.

So all sayings of Sosan or Buddha or anybody are just to allure you towards a growth. What they say is not very important. If you become interested and start growing and moving in a dimension which you don't know anything about, that is the point.

To understand the mystery of this One-essence
is to be released from all entanglements.
When all things are seen equally,
the timeless self-essence is reached.
No comparisons or analogies are possible
in this causeless, relationless state.

There is no cause to the ultimate, because from where will the cause come? The ultimate is the whole. The ultimate is not related, because to whom will it be related? It is alone.

So what to do? How to say? If something is related, something can be said about it; if something is caused, then something can be said about it, because at least two enter. Language becomes possible if the two is there. If only one is there all language becomes absolutely absurd.

What to do about this uncaused One? Only one thing can be done and that is: find within you something which is uncaused. Find something within you which is one, and you are on the right path.

You don't bother about philosophies, you don't go on moving into arguments of this type and that. There are millions of arguments and every argument becomes an entanglement, and every philosophy becomes a new bondage. You don't bother about philosophies, doctrines, scriptures.

You simply do one thing and that is: find something which is uncaused within you, and find something which is one within you – and that is the same, because only the One can be uncaused.

And once you have a small glimpse within you of the uncaused, of the One, you have found the track. Now the goal is

not very far away. And *now* you need not do anything. Now, like gravitation, the goal will pull you; now, like a magnet, you will be pulled towards it. Now you have entered the arena from where the magnet can work. You need only do one thing – to enter it. Then the center will pull you, then no effort is needed.

The whole effort is how to come in contact with your own life-energy. The contact is lost and broken. You are just near, but just near is also a distance. A small turning, just a looking back, and things start changing.

When they happen you will laugh: "Why was it so hard?" But if they are not happening it is difficult. Why do these people like Sosan go on saying *right now, at once, immediately* it can happen? Try to find one uncaused thing within you. How will you do it? Try with me – find one thing which remains unchanging within you.

In the morning you get up, the whole day you work – millions of occupations, meetings, relationships. Everything changes, many moods come and go; sometimes you feel angry, sometimes you feel happy, sometimes you feel sad and sometimes very joyful, and sometimes negative and sometimes positive.

Everything changes – just like the weather, everything changes. In the day you are awake, in the night you have to go to sleep. In the day you think, in the night you dream. Everything goes on like a flux. Find out one thing in this whole flux which remains the same...that is witnessing.

In the night you witness dreams; dreams change but the witnesser, the witnessing remains the same. In the day you witness moods: sadness, anger, happiness. Moods change but the witnessing remains the same. Healthy, you witness health; unhealthy, you witness illness. Rich, you witness wealth; poor, you witness poverty. One thing continuously remains the same and that is witnessing. And everything else is caused. This witnessing is not caused.

Somebody says something, appreciates you, you feel happy – it is caused. A friend comes to see you and you feel happy – it is caused. Somebody says something, insults you, you feel unhappy – it is caused. The weather is not good, you feel sad and depressed – it is caused. The weather is sunny, you feel good,

vibrating, moving, active – it is caused. If in the day you have not eaten, in the night you dream that you are eating delicious things – it is caused.

Look at things which happen to you. Are they caused? If they are caused don't bother much about them; they belong to the world of the illusion. You are in search of the uncaused. Witnessing, you will find, is the only uncaused thing. It is not caused, nobody causes it.

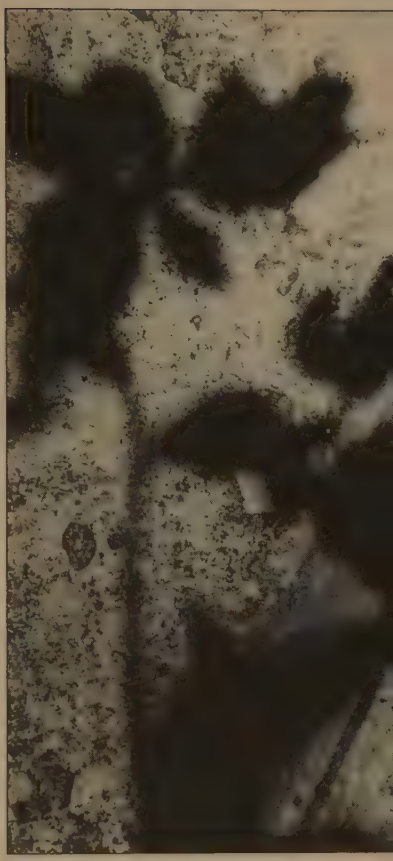
That's why buddhas say that only a master can show you the way. He cannot cause any transformation, because the whole thing is to seek the uncaused, so how can a master cause it? Nobody can cause it. He can simply show you the way – you have to travel it.

No buddha can transform you. If a buddha can transform you that will also be a part of the illusory world, because again you are caused. If you come to me and you feel happy, that feeling is caused. If you go away from me and you feel unhappy, that feeling is caused.

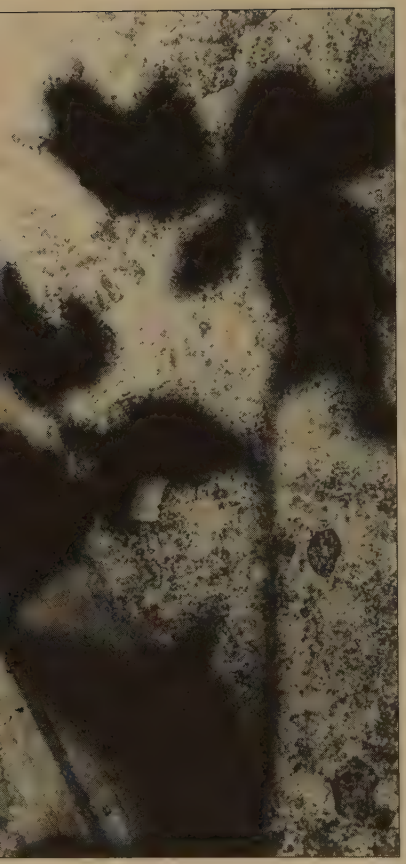
Just look: happiness, unhappiness, sadness, joy, they come and go, they are weathers around you. The witnessing remains the very center, uncaused, unchanging, one. Seek that within you and then everything becomes clear. When you are clear within, everything is transparent. The truth is everywhere around you, only you have to become one.

Enough for today?

CHAPTER 8



Life In True Faith



Consider movement stationary and the stationary in motion, and both the state of movement and the state of rest disappear. ~ When such dualities cease to exist, oneness itself cannot exist. ~ To this ultimate finality no law or description applies. ~ For the unified mind in accord with the Way all self-centered striving ceases. ~ Doubts and irresolutions vanish and life in true faith is possible. ~ With a single stroke we are freed from bondage; nothing clings to us and we hold nothing. ~ All is empty, clear, self-illuminating, with no exertion of the mind's power. ~ Here thought, feeling, knowledge, and imagination are of no value.

Consider movement stationary
and the stationary in motion,
and both the state of movement
and the state of rest disappear.

This is one of the most basic things. Try to understand as deeply as possible. The mind can see only one pole, and reality is two poles, the two opposite poles together. The mind can see one extreme; in the one extreme the other is hidden, but the mind cannot penetrate it. And unless you see both the opposites together you will never be able to see what is, and whatsoever you see will be false, because it will be half.

Remember, the truth can only be the whole. If it is half it is even more dangerous than lies, because a half-truth carries the sense of being true and it is not true. You are deceived by it. To know the truth is to know the whole in everything.

For example, you see movement, something is moving – but is movement possible without something hidden inside which is not moving? Movement is impossible without something unmoving within it.

A wheel moves, but the center of the wheel remains unmoving; it moves on that unmoving center. If you see only the wheel you have seen the half, and the half is very dangerous. And if, in your mind, you make the half the whole, then you have fallen into the illusory world of concepts.

You love a person; you never see that hate is hidden within your love. It is there; whether you like it or not is not the question. Whenever you love, hate is present there – the opposite

pole – because love cannot exist without hate. It is not a question of your liking. It is so.

Love cannot exist without hate. You love the person and the same person you hate, but the mind can see only one. When mind sees love, it ceases to see the hate; when hate comes up, when the mind is clinging to hate, it ceases to see love. And if you want to go beyond mind, you have to see both together – both the extremes, both the opposites.

It is just like the pendulum of a clock. The pendulum goes to the right; all that is visible is that the pendulum is going to the right. But there is something invisible also, and that is that while the pendulum is moving towards the right it is gaining momentum to go to the left. That is not so visible, but soon you will see.

Once it has touched the extreme the pendulum starts moving to the opposite polarity, it goes to the left. And it goes to the left to the same extent as it went to the right. While moving to the left, again you can be deceived. You will see it is moving to the left, but already deep within it is gathering energy to move to the right.

While you love you are gathering energy to hate; while you hate you are gathering energy to love. While you are alive you are gathering energy to die, and when you are dead you will gather energy to be reborn.

If you see only life then you will miss. See death hidden everywhere in life! And if you can see that death is hiding in life, then you can see the reverse also: that in death life is hidden. Then both the polarities disappear. When you see them in their togetherness, simultaneously, with that your mind also disappears. Why? – because mind can only be partial, it can never be whole.

What will you do if you see hate hidden in love? If you see love hidden in hate, what will you choose then? Choice will become impossible, because if you see, "I choose love," you also see you are choosing hate. And how can a lover choose hate?

You can choose because the hate is not apparent to you. You had chosen love, and then you think by some accident hate has happened. But the moment you choose love, you have chosen hate. The moment you cling to life, you are clinging to death.

Nobody wants to die – then don't cling to life, because life is leading towards death.

Life exists in polarities and mind exists in one part of the polarity; that's why mind is false. And mind tries to make that one part the whole. Mind says, "I love this man or this woman and I simply love. How can I hate this woman? When I love, I love; hate is impossible."

Mind appears logical but it is wrong. If you love, hate is possible; hate is possible only if you love. You cannot hate a person without loving him; you cannot make an enemy without making him first your friend. They go together, they are just like two aspects of a coin. You look at one aspect, the other is hidden behind – but the other is there, always waiting. And the more you move to the left, the more you are getting ready to move to the right.

What will happen if the mind can see both together? Mind is not possible, because then the whole thing becomes so absurd, illogical. Mind can live only in a logical frame, clearcut, the opposite denied. You say, "This is my friend and that is my enemy." You can never say, "This is my friend and my enemy." If you say it things become illogical. And if you allow illogical things to enter they shatter mind completely – mind drops.

When you look at the absurdity of life, of the way life moves through contradictions, the way life lives through opposites, you have to drop the mind. The mind needs clearcut demarcations and life has none. You cannot find anything more absurd than life, than existence. 'Absurd' is the word for it, if you look at both the polarities together.

You meet – you meet only to depart. You like a person – you like a person only to dislike. You are happy – you are happy only to sow the seeds for unhappiness. Can you conceive of a more absurd situation? If you want happiness, you have already wanted unhappiness; now you will be in a continuous anguish.

What to do? Nothing is left for the mind to do. The mind simply disappears. And when mind disappears then life does not look absurd, then life becomes a mystery.

This has to be understood, because life looks absurd because of the over-logicalness of the mind; life looks wild because you

have lived in a man-made garden too long. You move into the forest and it looks wild, but it looks wild because of comparison. Once you understand that life is so, life is such that the opposite is always involved....

Love a person and hate will come. Make a friend and an enemy is born. Be happy and somewhere, from the back door, unhappiness is entering. Enjoy the moment and immediately you will weep and cry. Laugh, and just behind the laughter are tears, waiting to pop up. What to do then? There is nothing left to be done. This is how things are.

And Sosan says:

Consider movement stationary...

That's what he is saying. He is saying when you see something moving, remember, something inside is stationary. And all movement will lead to the stationary. Where will it go? You run, you walk, you move. Where are you going? – just to rest somewhere, just to sit somewhere. You are running just to rest somewhere. So running reaches to rest, movement to a state of being stationary.

And that stationary is already there. You run and see – something inside you is not running, it cannot run. Your consciousness remains stationary. You may move all over the world; something within you never moves, cannot move – and all movement depends on that immovable center. You get involved in all sorts of situations, emotions, but something in you remains uncommitted, uninvolved. And the whole life of involvements is possible because of that non-involving element.

You love a person, you love as much as you can, but deep down something remains aloof, detached. It has to be so, otherwise you will be lost. Something remains detached even in atachment. And the greater the attachment, the greater will be the feeling of the detached point within you, because without the opposite nothing can exist. Things exist by way of opposites.

Consider movement stationary
and the stationary in motion...

And when you see something stationary, don't be befooled – it is stationary but something is already moving. Now scientists say that everything is moving, even this stationary wall, the rock. They are moving so fast, their atoms are moving so fast, that you cannot see the movement. That's why they look stationary.

The movement is *so* fast, just the same speed as a light ray moves. A light ray moves one hundred and eighty-six thousand miles in one second. This is the movement of an atom. It moves in a circle. It is going so madly fast, it looks static.

Nothing is static and nothing is absolutely moving. Everything is both – something moving, something static – and the static remains the base of all movement. When you see something static don't be befooled; look inside and somewhere you will find the movement already happening. If you see something moving, look for the stationary. You will always find it there, it is absolutely certain, because one extreme cannot exist alone.

If I give you a staff and tell you that this staff has only one extreme, there is no other extreme, you will say it is impossible. If it has one extreme then the other must be there, maybe hidden, but it is impossible that a staff should have only one extreme. The other must be there; if there is a beginning the end must be there.

This is what Buddha goes on saying: "If you are born, death must be there. Everything that is born has to die." Because one end is the beginning, then where is the other end, the other end of the staff? It *has* to be there. Everything born has to die, everything made will be unmade, everything joined will fall apart, every meeting is a departure, every arrival is a departure.

Look at both simultaneously and immediately the mind disappears. You may feel a little dizzy, because the mind has lived with logical demarcations, logical clarity. When all distinctions disappear, even the opposite is hidden in everything, mind feels dizzy.

Allow that dizziness, let it happen. Soon the dizziness will go and you will settle into a new wisdom, a new knowing, a new vision of reality.

This new vision of reality is the whole, and with this whole you are empty. There is no opinion about it; now you know every opinion is going to be false.

Somebody asked Mahavira, "Is there God?"

And Mahavira said, "Yes, no. Yes and no both."

The man was puzzled. He said, "I don't follow. Either you say yes or you say no, but don't say everything together."

Mahavira said, "These are only three standpoints. If you want to listen to the whole thing, I have seven standpoints about everything."

And Mahavira has! First he says yes – one standpoint – not the truth, one aspect. Then he says no – not the truth, another aspect. Then he says yes and no both – third aspect. Then he says yes and no, both not – fourth aspect. Then he says yes plus yes and no both – fifth aspect. No plus yes and no both – sixth aspect. No plus yes and plus both not – seventh aspect.

He says seven are the aspects and then the thing is whole. And he is right, but the mind feels dizzy. But that is your problem, not his problem. He *is* right, because he says whenever you say yes, it is half. In a certain sense a thing is, but in a certain sense it is already on the way to being non-existential.

You say, "This child, is he alive or dead?" He is alive, yes. But Mahavira says he is already on the path to die. He will die and the death is certain, so let it be implied in the statement; otherwise the statement will be half, and untrue.

So Mahavira says, "Yes, in a sense this child is alive – and no, in a sense, because this child is going to die" – not only going to die, in fact he is already dead because he is alive. The death is hidden there, it is part of him. And that's why he says it is better to say the third: he is both.

But how can a child be both dead and alive? – because death negates life, life negates death. That's why Mahavira says let there be a fourth standpoint also: he is both not. This is how he goes, and by the time he has finished his seven-fold statement, you are even more puzzled than you were before you asked him. But that is your problem. He says drop the mind, because mind cannot look at the whole, it can look only at the aspects.

Have you ever observed? If I give you a small pebble, can you see the whole small pebble? Whenever you look you see only one aspect, the other is hidden. If you look at the other then the first part is again hidden. Even with a small pebble that you can

put on your palm, you cannot see the whole.

The mind cannot see anything whole. I am looking at you but your back is hidden. You are looking at me; my face you see but not my back. And you have never seen the whole of me, because when you see my back you will not see my face.

There is no possibility for the mind to see anything whole. It can see only the half, the other half is inferred. It is an inference, taken for granted that it must be there, because how can the face be if there is no back? So we infer that the back may be there, must be there.

But if you can look at both the things together, dizziness is bound to happen. If you can tolerate it and pass through it, then comes clarity, then all clouds disappear. In dervish dancing the whole point is to give the mind a dizziness. There are many ways. Mahavira used a very logical device: seven-fold logic. That is just like dervish dancing; it gives you a dizziness.

Those who are very intellectual, for them Mahavira's method is very beautiful. It gives a dizziness and everything becomes topsy-turvy, and you cannot really say anything – you have to become silent. Whatsoever you say looks absurd and you have to go on denying it immediately. And by the time you have stated everything, nothing is stated, because every statement contradicted the other.

This seven-fold logic of Mahavira is just like dervish dancing of the mind, it gives you dizziness. Dervish dancing is a physical method to give the mind a dizziness and this is a mental method to give the mind a dizziness.

If you dance fast, move fast, whirl fast, you suddenly feel a dizziness, a nausea, as if the mind is disappearing. If you continue, for a few days dizziness will be there and then it will settle. The moment dizziness has gone you will find the mind has gone, because there is nobody to feel dizzy. And then a clarity comes. Then you look at things without the mind. Without the mind the whole is revealed – and with the whole, the transformation.

When such dualities cease to exist
oneness itself cannot exist.

And remember, when we use the word 'oneness', that too is part of duality. If there is no duality how can there be oneness? That's why Hindus never use 'oneness'. If you ask Shankara, "What is the nature of existence?" he says, "Non-dual, *advaita*, not two."

He will never say one, because how can you say one? If there is only one, how can you say one? One needs two to be meaningful. If there is no possibility of the second, of the two, then what is the use of saying that it is one? Shankara says, "At the most, I can say not two, but I cannot say positively one. I can say what the reality is not: it is not two. I cannot say what it is, because meaning, words, all become useless."

When such dualities cease to exist...

When you cannot see love apart from hate, what meaning will you give to love? Dictionaries cannot be written by Sosan. If somebody tells me to write a dictionary, I cannot do that. It is impossible, because what meaning will I give to love? Dictionaries are possible only if love and hate are different, not only different but opposite. So you can write: love is not hate. When you have to define hate, you can say: not love.

But what will Sosan do? If you ask him, "What is love?" how should he define love? – because love is hate too. How will he define life? – because life is death too. How will he define a child? – because a child is an old man too. How will he define beauty? – because beauty is ugliness too. Boundaries disappear, then you cannot define anything because definition needs boundaries, and definition depends on the opposite; all definitions depend on the opposite.

If we say what a man is, we can say: not a woman – and it is defined. But if you look at Sosan and understand him, every man is a woman, every woman is a man. This is how things are. Now psychologists have discovered that fact also: that man and woman are bisexual. Every man has a woman hidden within, and every woman has a man hidden within her – they are there. No woman is simply a woman, cannot be. In this existence noth-

ing can be without the opposite. And no man can be without a woman, the woman is there.

You are born out of two parents; one was man, one was woman. You carry both within you, half-half. This has to be so, there is no other way to be born. You are not only born out of a woman, otherwise you would have been only woman. You are not only born out of the father, otherwise you would have been only man. You are born out of a duality, man and woman. They both contribute, you are both.

That creates trouble, because when the mind thinks about a woman, it always thinks in terms of the feminine. But you don't know then: if a woman becomes ferocious, she is more ferocious than any man; if she is angry, no man can compete with her; if she hates, no man can hate like her.

Why? – because her woman is tired, on the surface, and her man is always at rest and is more full of energy. So whenever she is angry, she is more angry because the man starts functioning, and that man is at rest. And whenever a man surrenders or becomes very loving he is more feminine than any woman, because then the woman that is always at rest and hidden behind, and always fresh and young, comes up.

Look at Hindu deities. They have the right thing, they have understood the duality very well. You must have seen pictures of Kali, the Mother. She is a very ferocious woman with skulls around her neck, blood and a head in one hand, and many hands holding weapons to kill. She is the consort of Shiva, and Shiva is lying down and she is standing on his chest.

When for the first time Westerners started to think about this symbol, they were puzzled: "Why? And why do you call this woman 'mother'? She looks like death!" But Hindus say that the mother also has death in her, because she gives birth, then who will give you death, the opposite? The mother gives you birth, then she will give you death also. This has to be so.

Kali, the Mother, is both dangerous, destructive and creative. She is the mother, the creative force, and she is also death, the destructive force. She loves Shiva but she is standing on his chest as if ready to kill.

But this is the nature of life. Love kills, birth becomes death,

beauty disappears, ugliness comes in. Everything fades into the opposite, melts into the opposite. All logic looks futile and mind gets dizzy.

When such dualities cease to exist...

And when you see through all of them, they simply cease to exist – because *love is hate*. The right word will be 'lovehate' – one word, not two words. The right thing will be 'lifedeath' – one word, not two words. The right word will be 'manwoman', 'womanman' – not two words, one, together.

But then oneness also disappears, ceases to exist. Then what is the use of saying that life is one? Two disappear; in the wake one disappears also.

That's why Sosan and all followers of Buddha insist that when you come to realize truth, it is neither one nor two, it is emptiness. Now you can understand why they say *shunyata*, emptiness. Everything disappears, because when the two disappear, the one disappears – then what is left? Nothing is left, or, *only* nothing is left. This nothingness is the ultimate peak of enlightenment, when you see everything empty, when everything becomes empty.

To this ultimate finality no law or description applies.
For the unified mind in accord with the Way
all self-centered striving ceases.

What will you try to achieve in this emptiness? Where is the goal and who is the seeker and who is the sought? There is no goal to be achieved, there is no one who can achieve. And all striving ceases.

This is the peace of Buddha, the total silence – because there is nothing to achieve, no one to achieve, nowhere to go, no one to go. Everything empty. Suddenly the whole striving disappears. You are not going anywhere. You start laughing, you start enjoying this emptiness. Then there is no barrier to your enjoyment, then the bliss goes on falling on you.

If existence *is* felt as empty, then nobody can disturb your

bliss because there is nobody to disturb it. It is you – because of your duality you get disturbed. You fall in love, and then hate comes and the hate disturbs. You want to be beautiful, and then ugliness enters and then ugliness disturbs. You want to be alive forever and forever, and then death knocks at the door and death disturbs.

If you can see the opposite is hidden, suddenly you don't ask for anything, you don't seek anything, because you know whatsoever you ask, the opposite will come. If you ask for prestige, respect, insults will be coming from everywhere; if you ask for flowers, thorns will fall on you; if you want to be known, you will be forgotten; if you want to reach to the throne, you will be thrown completely.

Whatsoever you ask, the opposite will be given to you. Then what is the meaning of asking, then why ask for anything? Desires will be fulfilled, but by the time they are fulfilled, you will be surprised – the opposite has come into your hands. You will achieve goals, but by the time you achieve you will cry and weep, because the opposite is hidden in the goal. You will reach wherever you want to reach, but the very reaching will become the frustration.

All self-centered striving ceases when this emptiness is seen as empty. What is there to strive for? The achieving mind falls, disappears into the dust.

Doubts and irresolutions vanish
and life in true faith is possible.

This is the difference. These sayings of Sosan are called in Chinese 'The Book of True Faith'. It is very difficult for Christians, Mohammedans, Hindus, to understand what type of true faith this is. Try to understand; it is the deepest understanding of faith.

Ordinarily what is taught in churches, temples – what Christians, Mohammedans, Hindus, talk about – is not faith, but belief: believe in a God! But how can you believe? Because every belief carries its own doubt. That's why you insist that, "I absolutely believe!"

When you say, "I absolutely believe," really, what are you saying? Why this 'absolute', why this emphasis? It shows that a doubt is hidden somewhere, and you are hiding it with the word 'absolute', with the word 'total' – with the emphasis. Whom are you going to deceive? You are deceiving yourself. The emphasis shows that the opposite is hidden somewhere.

When you say to someone, "I love you and *only you*," a doubt is hidden. Why 'only you'? Why do you say it? Why do you want to emphasize it? The possibility of loving somebody else is hidden there, so you emphasize to hide that possibility. If you don't hide it, it may become apparent, it may come up, it may surface. Then what to do? Just make every arrangement to hide it.

Why do you say, "I am a true believer"? Can there be an untrue believer also? What is this true belief? True belief means you have hidden the doubt so completely that nobody will be able to know, but you know it well. And that's why believers don't like to listen to things which go against their belief. They become deaf because they are always afraid. You are afraid of the other, of what he is going to say; you are afraid he may touch the hidden doubt and the doubt may uncoil.

So ordinary religious people won't like to listen to an atheist. They will say, "No, he may destroy the faith." But can faith be destroyed? And if faith can be destroyed, then is it worth clinging to? If faith also can be destroyed, then what type of faith is this? But it can be destroyed because doubt is there, the doubt is already eroding it.

This happens every day. Believers become disbelievers, disbelievers become believers – they change, easily convertible. Why? Because the other is hidden there. Belief carries doubt; as love carries hate, life carries death, belief carries doubt. Then what is faith?

Sosan has really an understanding of what faith is. Faith happens only when the duality has fallen; it is not a belief against doubt. When belief and doubts both have disappeared, then something happens which is faith, which is trust. Not trust in a God, because there is no duality, you and God. Not that you trust, because you are no more there – because if *you* are there then others will be there. Everything empty, and the trust flowers;

the emptiness becomes the very flowering of trust.

The Buddhist word *shraddha* – faith, trust – is very, very different. The meaning is absolutely different from that which the word 'belief' carries. Nobody to believe, nobody to be believed in; all dualities have fallen...then trust.... Then what can you do? You cannot doubt, you cannot believe – what can you do? You simply trust and flow into the flow. You move with life, you rest with life.

If life brings birth, you trust in birth – you don't hanker. If life brings death, you trust in death – you don't say that this is not good. If life brings flowers, okay; if life brings thorns, okay. If life gives, it is good; if life takes away, it is good.

This is trust: not making a choice on your own, leaving everything to life, whatsoever....Not desiring, not making demands. Simply moving wherever life leads, because the moment you demand you now know the opposite will be the result. So you don't ask, "Give us eternal life," because you know you will get eternal death.

Have you ever observed that in the whole world only Christians have been praying for eternal life? Only Christians pray, "Lord, give us eternal life," and only Christians have a hell which is eternal! It has to be the opposite. No other religion has an eternal hell. They have hells, but temporary ones; you are there for a few days, a few months, a few years, and then you are transferred, because no punishment can be eternal. How can it be?

When every pleasure is temporary, how can the punishment be eternal? When the prize is temporary, how can the punishment be eternal? When you never get anything eternal in life, how can you be punished eternally for it? Seems unjust.

But Christianity demands, prays for eternal life. Then you have to make the balance: eternal hell. Once you sin and are thrown into hell you will never be able to come out of it. Forever and forever you will be there. This has to be so, because you demanded eternal life.

Buddhist trust means a deep understanding of the fact that whatsoever you demand will go wrong. Try to understand it. I will repeat: whatsoever you desire will go wrong.

Understanding this, desiring disappears. When desiring disappears there is trust! Trust means moving with life without any expectations, desires, demands of your own. Not asking, not complaining Whatsoever happens, accepting it.

And remember, this is not something that you are *doing*. If you are doing it, then there is rejection. If you say, "Yes, I will accept," you have rejected. You say, "Whatsoever happens I will accept" – there is a deep rejection behind it. You really don't accept. You are accepting only because you feel helpless, because nothing can be done, so what to do? – accept. But the acceptance has a deep depression in it, a rejection. If it had been possible to reject, you would have chosen rejection. Then it is not trust.

Simply seeing the reality, that the opposite is implied everywhere, Sosan says trust happens. It is not that you say, "I accept"; it is not in any helplessness that you accept. It is simply the nature of life that the opposite is implied. Looking at the fact, truth, deep inside you, gives you trust. Looking at the fact, faith happens.

If I see that I was born, then the fact is there that I will die. This is a simple fact. I don't accept it because there is no rejection; I simply trust. When I trusted being born, life gave me birth, and I trusted, life will give me death, and I trust. If birth has been so beautiful, why not death? And who are you to decide? If birth has given you so much, why not death?

The unknown is always there. Trust means going into the unknown, not making any demands. Then you cannot be miserable, then bliss goes on showering on you. How can you be miserable if you don't demand? Who can make you miserable if you don't demand? Life seems to be miserable because whatsoever you demand, life seems to be going towards just the opposite. Life will become bliss if you don't demand; whatsoever happens is beautiful. *Whatsoever* happens is beautiful – you simply move with it.

Right is Chuang Tzu: "Easy is right," and "When the shoe fits, the foot is forgotten." And when you fit so deeply with life, doubts, disbeliefs disappear. This fitting of the shoe is trust. A faith arises which is not a belief. A faith arises which does not need any God to be believed in.

That's why Buddhists don't talk about God. Buddhism reached

really the deepest core of religion, and people like Sosan are rare. Their understanding is perfect, total. The whole has come into their understanding. They don't need a God because they say, "Why a God? Is not existence enough? Why personify it? And whatsoever *you* make will be just like you – it will be a projection. So all Gods are projections."

Hindus make a God: look at the God, it is just a projection of the Hindu physiology – the nose, the eyes, the height, everything. Look at a Japanese God, look at a Negro God, and you can see that these are just projections of our own minds. If horses had their Gods they could not be men, they would be horses. Can you think of a horse having a God like a man? Impossible! Horses will have horses as their Gods. If trees have their Gods they will be trees.

What are your Gods? Your projections. And why do you project? Because you want to be protected. Without a God you feel lonely, alone, empty; you want someone to help you. With this asking for help, you are creating misery for yourself. Now the opposite will happen. Every moment you will feel God is not listening, and you are praying and crying and he is not listening. And every moment you will feel you have done everything and you have not been given that which is due to you.

Saints, so-called saints, always have complaints because they have renounced the world and yet bliss has not happened. They are celibate, but yet flowers have not fallen on them. And they have done this and that, they have a long list, and they *have* done many things, and yet God is as far away as ever. They don't trust, they are still making a fight with life. They don't allow life to happen in its own way. They have their own ideas to enforce on life – that is distrust.

Distrust means you have some ideas to enforce. You think yourself wiser than life itself. That is distrust, that is disbelief. You want to impose yourself. Go even to the churches, synagogues, and see people praying to God. What are they saying? They are giving advice. They are saying, "Don't do this, this is wrong. My son is ill, make him healthy."

In the first place, if you really trust, then *He* makes your son ill -- so trust it! Why go complaining and praying? Do you think

you can improve upon Him? All prayers mean praying to God that "Please don't make two and two become four. Whatsoever is happening, whatsoever is natural, don't let it happen." You have some ideas to suggest, some advice – this is not trust.

Trust means: "I am no one and I go wherever life leads me, wherever – into the unknown, into the dark, death or life. Wherever it leads, I am ready. I am always ready and I fit." But when can you fit? You can fit only when duality ceases; when you can see, and that very seeing becomes stopping – stopping of desire, demand.

For the unified mind in accord with the Way
all self-centered striving ceases.
Doubts and irresolutions vanish
and life in true faith becomes possible.
With a single stroke we are freed from bondage...

With a single stroke we are freed from bondage.... It is not a gradual affair. It is not that by and by you reach to the truth, it is not a question of degrees. By a single stroke, when you see the truth, in a single moment you are freed of all bondage.

It is not a question of making effort, because whatsoever you do, you will do with the mind, and mind is the cause of all misery. And whatsoever you do with the mind will strengthen the mind more. Whatsoever you do with the mind will be a striving. And whatsoever you do with the mind will be a choice from two opposite poles. You will be getting more entangled.

So the question is not what to do, the question is *how to see.* The question is not of changing your character, the question is not to become more good, to become more saintly, to be less a sinner – no, that is not the question. The question is: how to see without mind, how to see without choice. The question is not concerned with doing and action, the question is concerned with the quality of awareness.

That's why in the East we have been emphasizing meditation, and in the West they have been emphasizing morality. When

for the first time the Upanishads were translated into Western languages the scholars were puzzled, because they didn't have anything like the Ten Commandments in the Upanishads – "Don't do this, do that" – nothing was there. They were puzzled. How are these Upanishads religious scriptures? Because religion means a morality, religion means, "Don't do this and do that," it is a *doing*. And the Upanishads don't talk about what to do, they only talk about how to be, what to be.

How to be more alert and aware, that's the only question – how to be so aware that you can see through, and opposites become one and dualities cease. In a deep penetration of awareness, sinners disappear, saints also, because they both belong to the duality. God dies and the Devil also, because they also belong to the duality – the mind created them.

And Christianity has remained in a deep turmoil continuously, because how to make arrangements with the Devil and God both? It is really a problem. In the first place, how does this Devil come in? If you say God created him then the responsibility goes to God himself. And what will happen in the end? Who is going to win? If you say God is going to win, finally, then why this whole nonsense on the way, on the road? If God is going to win finally, why not now?

And if you say there can be no final winning, victory, the conflict will continue, then the Devil becomes as powerful as God. And who knows? – he may win in the end. And if he wins then what will happen to all of your saints? Then sinners will be happy and saints will be thrown into hell. But the whole thing arises because of the dual mind.

The mind cannot see that God and Devil are one. They are! The Devil is just the opposite: the other extreme, the hate, the death. So you say God is love and the Devil is hate, God is compassion and the Devil is violence, and God is light and the Devil is darkness. What foolishness! – because darkness and light are two aspects of one energy. Good and bad also, right and wrong, moral and immoral, are both two polarities of one phenomenon. And that one phenomenon is existence.

Sosan will not call it God, because if you call it God you deny the Devil – it is God plus the Devil. Existence is both

night and day, morning and evening both, happiness, unhappiness – all. It is together. And when you see this, heaven and hell *both* together, then where is the choice? And what is the point of choosing anything or asking for anything?

All demands cease. Faith arises.Trust happens in the emptiness of truth – where duality ceases, where you cannot even say that one is an unknown phenomenon flowers, which is trust, Something blooms which is the most beautiful, the most precious, and that is the flower of trust.

With a single stroke we are freed from bondage;
nothing clings to us and we hold nothing.
All is empty, clear, self-illuminating,
with no exertion of the mind's power.
Here thought, feeling, knowledge, and imagination
are of no value.

Then one lives, only lives. One breathes, only breathes. No imagination, no thought, no mind – they are all of no value. You trust existence, and when *you* trust existence, existence trusts you. This meeting of trust is the ultimate bliss, the ecstasy, *samadhi*.

So what to do about it? It is not a question of doing, nothing can be done. You have to *see,* you have to observe life; become an observer, look in everything. Next time you feel love, just don't be befooled by it. Love, but look inside – there is hate waiting. And watch. And suddenly there will be an illumination. You will be able to see this love is just nothing but the first step of the hate.

Then what is there to choose? Then why ask, "God, give us more love"? – because more hate will be coming. So what will you do? You will float in love and you will know hate is coming. Neither will you cling to love...because clinging means you are fighting against hate. And you *know,* as night comes after the day, after love the hate will be coming. Then what will happen? Neither will you cling to love nor will you hate hate.

And when you are in such a balance, in such a tranquility, where you don't demand love, where you don't want to be away from hate, where you don't cling to anything, and nothing clings to you, suddenly you neither love nor hate – suddenly, in one stroke, the duality is broken. From anywhere....

Gurdjieff used to say to his disciples, "Find out your chief characteristic." It is good. Find out what is your chief characteristic – fear? hate? love? greed? sex? What is your chief characteristic? Just watch and see, and work on that chief characteristic, and try to see the opposites together.

If it is love, then see love and hate together. If you can see, they negate each other. Suddenly you are empty – there is neither love nor hate. They can be only one at a time. Both together, they negate each other. Suddenly they both are not there – only you are left alone, in your total aloneness. Nothing is there, not a trace of anything. This is the emptiness, the *shunyata* that Sosan is talking about.

And if you can see this in one duality, you can see it in all – that is not a big problem. Once you have seen it in one duality, love-hate, you have seen it all over. The same is everywhere. A totally different quality of being will come into existence.

Trust. It is not something to believe in, a doctrine, it has nothing to do with any God, any Christ, Krishna, Mohammed, any Koran, Bible, Gita. No, it has something to do with your awareness. Fully alert, seeing through, you become free – and at one stroke.

With a single stroke we are freed from bondage;
nothing clings to us and we hold nothing.
All is empty, clear, self-illuminating,
with no exertion of the mind's power.
Here thought, feeling, knowledge, and imagination
are of no value.

Don't think over it, try to see it in life. It will be painful, because when you are feeling love you don't want to think about

hate at all. You are really afraid that if you think of the hate, then this whole ecstasy of love will disappear. When you are alive you don't want to think about death at all, because you are afraid that if you think too much about death then you will not be able to enjoy life.

But your fear is, in a way, right. If you really become aware of death, you will not be able to enjoy life the *way* you are enjoying it. It is not much of an enjoyment also. It is not – it is just a misery. You will not be able to enjoy *this* way. And this way it is not an enjoyment at all, remember.

If you think of hate while making love, you will not be able to enjoy it the way you have been enjoying it. But is it really an enjoyment or just an obsession? Have you really enjoyed love? If you had enjoyed then you would have flowered, then you would have a different fragrance – and it is not there. Then you would have a different illumination of being, and it is not there. You are empty, poor, deep within – dark, no flame. So what type of enjoyment has this love and life and everything been? No, you have been just deceiving.

Your love is nothing but an intoxicant, a drug: for a few moments you fall into it and forget. Then comes hate and then you are in misery. And again, because you are in misery, you seek love, and your love is nothing but again falling into a deep sleep. This has been your pattern. All that you call happiness is nothing but falling into sleep. Wherever you feel good sleep, you see it as being happy.

What is a happy man in your mind? He is a man who is not troubled by things. That's why there is so much appeal in alcohol, in drugs, because then worries are forgotten. What is your love? It seems to be a biological in-built process of drugging yourself. And it is chemical; some chemicals of the body are released, so the balance of the chemicals is changed. It is not much different from marijuana or LSD, because the basic thing is the change of chemicals in the body.

Love changes; a fast also changes, the chemicals of the body lose their old pattern. In that new pattern, for a few moments you feel good. Again the hate comes, again the world enters, and the worries, and you are again in the wheel. This you have been

doing for many, many lives.

Now try something Sosan is saying, and this is what all buddhas have said. Look while you are in love, while you are making love – don't be afraid – look how it is turning into hate. While you are alive, look how it is going into death – each breath and you are moving into death. Every moment of time slips, and death is coming nearer and nearer. Look how your youth is becoming old age. Look to the opposite!

Courage is needed, because the old pattern will not be helped; it will be destroyed by it. But once you can see hate in love, you will attain to a tranquility which is beyond both. If you can see life and death both together, you transcend. In a single stroke you transcend. In a single stroke you are out of bondage, you are a free soul for the first time – you are freedom itself. That's why we call this ultimate state *moksha*, freedom.

Nothing is to be done. You have to become more aware in your doings, become more conscious. That is the only meditation: become more alert. In a moment of sharp awareness, the awareness becomes a weapon, and in a single stroke all bondage is broken.

Enough for today?

CHAPTER 9

Not Two

In this world of suchness there is neither self nor other-than-self. ≈ *To come directly into harmony with this reality just simply say when doubts arise, "Not two."* ≈ *In this "not two" nothing is separate, nothing is excluded.* ≈ *No matter when or where, enlightenment means entering this truth.* ≈ *And this truth is beyond extension or diminution in time or space; in it a single thought is ten thousand years.*

First, try to understand the word 'suchness'. Buddha depends on that word very much. In Buddha's own language it is *tathata,* suchness. The whole Buddhist meditation consists of living in this word, living with this word so deeply that the word disappears and you become the suchness.

For example, you are ill. The attitude of suchness is: accept it and say to yourself, "Such is the way of the body," or, "Such are things." Don't create a fight, don't start struggling. You have a headache – accept it, such is the nature of things. Suddenly there is a change, because when this attitude comes in, a change follows just like a shadow. If you can accept your headache, the headache disappears.

You try it. If you accept an illness it starts dispersing. Why does it happen? It happens because whenever you are fighting, your energy is divided: half the energy moving into illness, the headache, and half the energy fighting the headache – a rift, a gap and the fight. Really, *this* fight is a deeper headache.

Once you accept, once you don't complain, once you don't fight, the energy has become one within. The rift is bridged. And so much energy is released because now there is no conflict – the release of energy itself becomes a healing force. Healing doesn't come from outside. All that medicines can do is to help the body to bring its own healing force into action. All that a doctor can do is just to help you to find your own healing power. Health cannot be forced from outside, it is your energy flowering.

This word 'suchness' can work so deeply that with physical illness, with mental illness and finally with spiritual illness – this is a secret method – they all dissolve. But start from the body, because that is the lowest layer. If you succeed there, then higher

levels can be tried. If you fail there, then it will be difficult for you to move higher.

Something is wrong in the body: relax and accept it, and simply say inside – not only in words but feel it deeply – that such is the nature of things. A body is a compound, so many things combined in it. The body is born, it is prone to death. And it is a mechanism, and complex; there is every possibility of something or other going wrong.

Accept it, and don't be identified. When you accept you remain above, you remain beyond. When you fight you come to the same level. Acceptance is transcendence. When you accept, you are on a hill, the body is left behind. You say, "Yes, such is the nature. Things born will have to die. And if things born have to die they will be ill sometimes. Nothing to be worried about too much" – as if it is not happening to you, just happening in the world of the things.

This is the beauty: that when you are not fighting, you transcend. You are no more on the same level. And this transcendence becomes a healing force. Suddenly the body starts changing. And the same happens to mental worries, tensions, anxieties, anguish. You are worried about a certain thing. What is the worry? You cannot accept the fact, that's the worry. You would like it in some way different from how it is happening. You are worried because you have some ideas to enforce on nature.

For example, you are getting old. You are worried. You would like to remain young forever – this is the worry. You love a wife, you depend on her and she is thinking to leave, or of moving with another man, and you are worried – worried because what will happen to you? You depend on her so much, you feel so much security with her. When she is gone there will be no security. She has not only been a wife to you, she has been also a mother, a shelter; you can come and hide against the whole world. You can rely on her, she will be there. Even if the whole world is against you, she will not be against you, she is a consolation. Now she is leaving, what will happen to you? Suddenly you are in a panic, worried.

What are you saying? What are you saying by your worry?

You are saying you cannot accept this happening, this should not be so. You expected it just the otherwise, just the contrary: you wanted this wife to be yours for ever and ever, and now she is leaving. But what can you do?

When love disappears what can you do? There is no way; you cannot force love, you cannot force this wife to remain with you. Yes, you can force – that's what everybody is doing – you can force. The dead body will be there, but the living spirit will have left. Then that will be a tension in you.

Against nature, nothing can be done. Love was a flowering, now the flower has faded. The breeze has come into your house, now it has moved into another. Such is the way of things, they go on moving and changing.

The world of things is a flux, nothing is permanent there. Don't expect! If you expect permanency in the world where everything is impermanent, you will create worry. You would like this love to be forever. Nothing can be forever in this world – all that belongs to this world is momentary. This is the nature of things, suchness, *tathata.*

So you know now the love has disappeared. It gives you sadness – okay, accept sadness. You feel trembling – accept trembling, don't suppress it. You feel like crying, cry. Accept it! Don't force it, don't make a face, don't pretend that you are not worried, because that won't help. If you are worried you are worried; if the wife is leaving she is leaving; if the love is no more it is no more. You cannot fight the facticity, you have to accept it.

And if you accept it gradually, then you will be continuously in pain and suffering. If you accept it without any complaint, not in helplessness but in understanding, it becomes suchness. Then you are no longer worried, then there is no problem – because the problem was arising not because of the fact, but because you couldn't accept it the way it was happening. You wanted it to follow you.

Remember, life is not going to follow you, you have to follow life – grudgingly, happily, that's your choice. If you follow grudgingly you will be in suffering. If you follow happily you become a buddha, your life becomes an ecstasy.

Buddha has also to die – things won't change – but he dies in

a different way. He dies so happily, as if there is no death. He simply disappears, because he says a thing which is born is going to die. Birth implies death, so it is okay, nothing can be done about it.

You can be miserable and die: then you miss the point, the beauty that death can give to you, the grace that happens in the last moment, the illumination that happens when body and soul part. You will miss that because you are so much worried, and you are so much clinging to the past and to the body that your eyes are closed. You cannot see what is happening because you cannot accept it, so you close your eyes, you close your whole being. You die. You will die many times, and you will go on missing the point of it.

Death is beautiful if you can accept, if you can open the door with a welcoming heart, a warm reception: "Yes, because if I am born I am to die. So the day has come, the circle becomes complete." You receive death as a guest, a welcome guest, and the quality of the phenomenon changes immediately.

Suddenly you are deathless: the body is dying, you are not dying. You can see now: only the clothes are dropping, not you; only the cover, the container, not the content. The consciousness remains in its illumination – more so because in life many were the covers on it, in death it is naked. And when consciousness is in total nakedness it has a splendor of its own; it is the *most* beautiful thing in the world.

But for that an attitude of suchness has to be imbibed. When I say imbibed, I mean imbibed – not just a mental thought, not the philosophy of suchness, but your whole way of life becomes suchness. You don't even think about it, it simply becomes natural.

You eat in suchness, you sleep in suchness, you breathe in suchness, you love in suchness, you weep in suchness. It becomes your very style; you need not bother about it, you need not think about it, it is the way you are. That is what I mean by the word 'imbibe'. You imbibe it, you digest it, it flows in your blood, it goes deep in your bones, it reaches to the very beat of your heart. You accept.

Remember, the word 'accept' is not very good. It is loaded –

because of you, not because of the word – because you accept only when you feel helpless. You accept grudgingly, you accept half-heartedly. You accept only when you cannot do anything, but deep down you still wish; you would have been happy if it had been otherwise. You accept like a beggar, not like a king – and the difference is great.

If the wife leaves or the husband leaves, finally you come to accept it. What can be done? You weep and cry and many nights you brood and worry, and many nightmares around you and suffering...and then what to do? Time heals, not understanding Time – and remember, time is needed only because you are not understanding, otherwise *instant* healing happens.

Time is needed because you are not understanding. So by and by – six months, eight months, a year – things become dim, in the memory they are lost, covered with much dust. And a gap comes of one year; by and by you forget.

Still, sometimes the wound hurts. Sometimes a woman passes on the road and suddenly you remember. Some similarity, the way she walks, and the wife is remembered – and the wound. Then you fall in love with someone, then more dust gathers, then you remember less. But even with a new woman, sometimes the way she looks...and your wife. The way she sings in the bathroom...and the memory. And the wound is there, green.

It hurts because you carry the past. You carry everything, that's why you are so much burdened. You carry everything! You were a child; the child is still there, you are carrying it. You were a young man; the young man is still there with all his wounds, experiences, stupidities – he is there. You carry your whole past, layers upon layers, everything is there. That's why you sometimes regress.

If something happens and you feel helpless, you start crying like a child. You have regressed in time, the child has taken over. The child is more efficient in weeping than you, so the child comes in and takes over, you start crying and weeping. You can even start kicking just like a child in a tantrum – but everything is there.

Why is so much load carried? Because you never really accepted anything. Listen: if you accept anything it simply never

becomes a load; then the wound is not carried. You accepted the phenomenon; there is nothing to carry from it, you are out of it. Through acceptance you are out of it. Through half-helpless acceptance it is carried.

Remember one thing: anything incomplete is carried by the mind forever and forever; anything complete, it is dropped. Because mind has a tendency to carry the incomplete things just in a hope that someday there may be an opportunity to complete them. You are still waiting for the wife to come, or for the husband, or you are still waiting for the days that have gone. You have not transcended the past.

And because of a too-much-loaded past, you cannot live in the present. Your present is a mess because of the past, and your future is also going to be the same, because the past will become more and more heavy. Every day it is becoming heavier and heavier.

When you really accept, in that attitude of suchness there is no grudge, you are not helpless. You simply understand that this is the nature of things. For example, if I want to go out of this room I will go out through the door, not through the wall, because to enter through the wall will be just hitting my head against it; it is simply foolish. This is the nature of the wall, to hinder, so you don't try to pass through it! This is the nature of the door, that you pass through it; because the door is empty, you can pass through it.

When a Buddha accepts, he accepts things like wall and door. He passes through the door; he says that is the only way. First you try to pass through the wall, and you wound yourself in many millions of ways. And when you cannot get out – crushed, defeated, depressed, fallen – then you crawl towards the door. You could have gone through the door in the first place. Why did you try and start fighting with the wall?

If you can look at things with a clarity, you simply don't do things like this – trying to make a door out of a wall. If love disappears, it has disappeared! Now there is a wall: don't try to go through it. Now the door is no more there; the heart is no more there, the heart has opened to somebody else. And you are not alone here; there are others also.

The door is no more for you, it has become a wall. Don't try, and don't knock your head on it. You will be wounded unnecessarily. And wounded, defeated, even the door will not be such a beautiful thing to pass through.

Simply look at things. If something is natural, don't try to force any unnatural thing on it. Choose the door – be out of it. Every day you are doing the foolishness of passing through the wall. Then you become tense, and then you feel continuous confusion. Anguish becomes your very life, the core of it – and then you ask for a meditation.

But why in the first place? Why not look at the facts as they are? Why can't you look at the facts? – because your wishes are too much there. You go on hoping against all hope. That's why you have become so hopeless a case.

Just look: whenever there is a situation, don't desire anything, because desire will lead you astray. Don't wish and don't imagine. Simply look at the fact with your total consciousness available and suddenly a door opens and you never move through the wall, you move through the door, unscratched. Then you remain unloaded.

Remember, suchness is an understanding, not a helpless fate. So that's the difference. There *are* people who believe in fate, destiny. They say, "What can you do? God has willed it in such a way. My young child has died, so it is God's will and this is my fate. It was written, it was going to happen." But deep down there is rejection. These are just tricks to polish the rejection. Do you know God? Do you know fate? Do you know it was written? No, these are rationalizations, how you console yourself.

The attitude of suchness is not a fatalist attitude. It does not bring in a God, or a fate, or a destiny – nothing. It says: Simply look at things. Simply look at the facticity of things, understand, and there is a door, there is always a door. You transcend.

Suchness means acceptance with a total, welcoming heart, not in helplessness.

In this world of suchness
there is neither self nor other-than-self.

And once you merge – you are merged into a suchness, in *tathata*, in understanding – there is no one as you and there is no one as other-than-you, no self, no other-than-self. In a suchness, in a deep understanding of the nature of things, boundaries disappear.

Mulla Nasruddin was ill. The doctor examined him and said, "Fine, Nasruddin, very fine. You are improving, you are doing well, everything is almost okay. Just a little thing has remained: your floating kidney is not yet right. But I don't worry a bit about it."

Nasruddin looked at the doctor and said, "Do you think if your floating kidney was not alright that I would worry about it?"

The mind always divides: the other and I. And the moment you divide I and the other, the other becomes the enemy, the other cannot be a friend. This is one of the basic things to be deeply understood, you need a penetration into it: the other cannot be the friend, the other is the enemy. In his very being 'the other', he is your enemy. Some are more inimical, some less, but the other remains the enemy.

Who is a friend? – the least of the enemies, really, nothing else. The friend is one who is least inimical towards you and the enemy is one who is least friendly towards you, but they stand in a queue. The friend stands nearer, the enemy further away, but they are all enemies. The other cannot be a friend. It is impossible, because with the other there is bound to be competition, jealousy, struggle.

You are fighting with friends also – of course, fighting in a friendly way. You are competing with friends also, because your ambitions are the same as theirs. You want to attain prestige, power; they also want to attain prestige and power. You would like to have a big empire around you, they also. You are fighting for the same, and only a few can have it.

It is impossible to have friends in the world. Buddha has friends, you have enemies. Buddha cannot have an enemy, you cannot have a friend. Why does Buddha have friends? – because

the other has disappeared; now there is nobody who is other than him.

And when this 'other' disappears the 'I' also has to disappear, because they are two poles of one phenomenon. Here inside exists the ego, and there outside exists the other – two poles of one phenomenon. If one pole disappears, if 'you' disappears, 'I' disappears with it; if 'I' disappears, 'you' disappears.

You cannot make the other disappear, you can only make yourself disappear. If *you* disappear there is no other; when the I is dropped there is no thou. That's the only way.

But we try, we try just the opposite – we try to kill the 'you'. The 'you' cannot be killed, the 'you' cannot be possessed, dominated. The 'you' will remain a rebellion, because the 'you' is in an effort to kill *you*. You are both fighting for the same ego – he for his, you for yours.

The whole politics of the world is how to kill the 'you' so that only 'I' is left and everything is at peace. Because when there is nobody else, you alone are there, everything will be at peace. But this has never happened and will never happen. How can you kill the other? How can you destroy the other? The other is vast, the whole universe is the other.

Religion works through a different dimension: it tries to drop the I. And once the I is dropped there is no other, the other disappears. That's why you cling to your complaints and grudges – because they help the I to be there. If the shoe pinches, then the I can exist more easily. If the shoe is not pinching, the foot is forgotten; then the I disappears.

People cling to their diseases, they cling to their complaints, they cling to all that pinches. And they go on saying that "These are wounds and we would like them to be healed." But deep down they go on making the wounds, because if all the wounds are healed they will not be there.

Just watch people: they cling to their illness. They talk about it as if it is something worth talking about. People talk about illness, about their negative moods, more than about anything else. Listen to them, and you will see that they are enjoying talking about it.

Every evening I have to listen, for many years I have been

listening. Look at their faces – they are enjoying it! They are martyrs...their illness, their anger, their hatred, their this problem and that, their greed, ambition. And just look, the whole thing is simply crazy – because they are asking to get rid of those things, but look at their faces, they are enjoying it. And if they are really gone, what will they enjoy then? If all their illnesses disappear and they are completely whole and healthy, there will be nothing for them to talk about!

People go to psychiatrists and then they go on talking about it, that they have visited this psychiatrist and that, they have been to this master and that. Really, they enjoy saying that "All, everybody, has failed with me. I am still the same, nobody has been able to change me." They enjoy this, as if they are succeeding because they are proving every psychiatrist a failure. All 'pathies' have become failures.

I have heard about one man who was a hypochondriac, continuously talking about his illnesses. And nobody believed him, because he was checked and examined in every possible way and nothing was wrong. But every day he would run to the doctor – he was in serious difficulty.

Then by and by the doctor became aware that "Whatsoever he hears – if on the TV there is an advertisement about some medicine and talk about some illness – immediately that illness comes to him. If he reads about any illness in a magazine, immediately, the next day, he is there at the doctor's office – ill, completely ill. And he imitates all the symptoms."

So the doctor said once to him, "Don't bother me too much, because I read the same magazines you read and I listen to the same TV program you listen to. And just the next day you are here with the disease."

Said the man, "What do you think? Are you the only doctor in town?"

He stopped coming to this doctor, but he would not stop his madness about illness.

Then he died, as everybody has to die. Before his death he told his wife to write a few words on a marble stone on his grave. They are still written there. In big letters on his gravestone

it is written: "Now do you believe that I was right?"

People feel so happy about their misery. I also feel sometimes that if all their misery disappears, what will they do? They will be so unoccupied they will simply commit suicide. And this has been my observation: you help them come out of one, the next day they are present there with something else. You help them to come out of that, they are again ready...as if there is a deep clinging to misery. They are getting something out of it, it is an investment – and it is paying.

What is the investment? The investment is that when the shoe is not fitting, you feel more that you *are*. When the shoe fits completely, you simply relax. If the shoe fits completely, not only is the foot forgotten, the I disappears. There cannot be any I with a blissful consciousness – impossible!

Only with a miserable mind can the I exist; the I is nothing but a combination of all your miseries. So if you are really ready to drop the I, only then will your miseries disappear. Otherwise you will go on creating new miseries. Nobody can help you, because you are on a path which is self-destructive, self-defeating.

So next time, whenever you come to me with any problem, just first inquire inside whether you would like it to be solved, because, be aware – I can give it. Are you really interested in solving it or just talking about it? You feel good talking about it.

Go inward and inquire, and you will feel: all your miseries exist because you support them. Without your support nothing can exist. Because *you* give it energy, then it exists; if you don't give it energy it cannot exist. And who is forcing you to give it energy? Even when you are sad, energy is needed, because without energy you cannot be sad.

To make the phenomenon of sadness happen, you have to give energy. That's why after sadness you feel so dissipated, drained. What happened? – because in depression you were not doing anything, you were simply sad. So why do you feel so much dissipated and drained? You should have come out of sadness full of energy – but no.

Remember, all negative emotions need energy, they drain you. And all positive emotions and positive attitudes are dynamos of

energy; they create more energy, they never drain you.

If you are happy, suddenly the whole world flows towards you with energy, the whole world laughs with you. And people are right in their proverbs if they say: "When you laugh, the whole world laughs with you. When you weep, you weep alone." It is true, it is absolutely true.

When you are positive the whole existence goes on giving you more, because when you are happy the whole existence is happy with you. You are not a burden, you are a flower; you are not a rock, you are a bird. The whole existence feels happy about you.

When you are like a rock, sitting dead with your sadness, nursing your sadness, nobody is with you. Nobody can be with you. There simply comes a gap between you and life. Then whatsoever you are doing, you have to depend on your energy source. It will be dissipated; you are wasting your energy you are being drained by your own nonsense.

But one thing is there: that when you are sad and negative you will feel more ego. When you are happy, blissful, ecstatic, you will not feel the ego. When you are happy and ecstatic there is no I, and the other disappears. You are bridged with existence, not broken apart; you are together.

When you are sad, angry, greedy, moving just within yourself and enjoying your wounds and seeing them again and again, playing with your wounds, trying to be a martyr, there is a gap between you and existence. You are left alone, and there you will feel I. And when you feel I, the whole existence becomes inimical to you. Not that it becomes inimical because of your I – it appears to be inimical. And if you see that everybody is the enemy, you will behave in such a way that everybody *has* to be the enemy.

In this world of suchness
there is neither self nor other-than-self.

When you accept nature and dissolve into it, you move with it. You don't have any steps of your own, you don't have any dance of your own, you don't have even a small song to sing of our own – the whole's song is your song, the whole's dance is

your dance. You are no more apart.

You don't feel that "I am"; you simply feel, "The whole is. I am just a wave, coming and going, arrival and departure, being and non-being. I come and go, the whole remains. And I exist because of the whole, the whole exists through me."

Sometimes it takes forms, sometimes it becomes formless; both are beautiful. Sometimes it arises in a body, sometimes it disappears from the body. It has to be so, because life is a rhythm. Sometimes you have to be in the form, then you have to rest from the form. Sometimes you have to be active and moving, a wave, and sometimes you go to the depth and rest, unmoving. Life is a rhythm.

Death is not the enemy. It is just a change of the rhythm, moving to the other. Soon you will be born – alive, younger, fresher. Death is a necessity. *You* are not dying in death; only all the dust that has gathered around you has to be washed. That is the only way to be rejuvenated. Not only Jesus is resurrected, everything is resurrected in existence.

Just now the almond tree outside has dropped all his old leaves, now new leaves have replaced them. This is the way! If the tree clings to the old leaves then it will never be new, and then it will get rotten. Why create a conflict? The old disappears just for the new to come. It gives place, it makes space, room, for the new to come. And the new will always be coming and the old will always be going.

You don't die. Only the old leaf drops, just to make room for the new. Here you die, there you are born; here you disappear, there you appear. From the form to the formless, from the formless to the form; from the body to the no-body, from the no-body to the body; movement, rest, rest, movement – this is the rhythm. If you look at the rhythm you are not worried about anything. You trust.

In this world of suchness...in the world of trust...
there is neither self nor other-than-self.

Then you are not there, neither is there any thou. Both have

disappeared, both have become a rhythm of one. That One exists, that One is the reality, the truth.

To come directly into harmony with this reality
just simply say when doubts arise, "Not two."

This is one of the oldest mantras. Whenever doubts arise, whenever you feel divided, whenever you see that a duality is coming into being, simply say inside: "Not two" – but say it with awareness, don't repeat it in a mechanical way.

This is the problem with all mantras; really, this is the problem with everything. You can do it mechanically, then you miss the point; you do *everything* and you still miss. Or you can do it with full awareness, intelligence, understanding, and then the thing happens.

Whenever you feel love arising say, "Not two." Otherwise the hate is waiting there – they are one. When you feel hate arising say, "Not two." Whenever you feel a clinging towards life say, "Not two." Whenever you feel a fear of death say, "Not two, only one is."

And this saying should be your understanding; it should be filled with intelligence, penetrating clarity. And suddenly you will feel a relaxation within. The moment you say, "Not two" – if you are saying it understandingly, not repeating in a mechanical way – you will suddenly feel the illumination.

Somebody has insulted you and you feel insulted. Simply remember and say, "Not two." Because the one who insults and the one who is insulted are one. So why be worried? That man has not done anything to you, he has done to himself – because only one exists.

It happened:

In 1857 there was a rebellion in India against the British. One night a sannyasin was passing just through the street, but he was not aware that it was a military camp. So he was caught. And he had remained in silence for thirty years. When the police caught him and the Britishers asked him, "Why are you walking here?

This is a prohibited area. Without permission you cannot come in," he simply stood there because he couldn't speak. For thirty years he had not spoken, so what to do? And he did not write, he did not use any communication.

They thought that this man was trying to deceive, and he was not a foolish-looking man, he was very intelligent. The quality of his eyes, the way he was standing...he was a beautiful man. He was not a fool or an idiot.

So they told him, "You tell us, otherwise we will shoot you." But he stood the same. So they thought, "He must be a spy and just moving in orange; he is trying to find something in the camp, that's why he is silent."

So they said, "You speak, otherwise we will kill."

But he stood, so they killed him.

He had taken the vow thirty years before that only once would he speak in his life. So when he was killed, and the British soldier with his spear killed him, when the spear reached his heart, he only uttered one word. It is the base, the very base of Eastern understanding and wisdom; it is a word from the Upanishads. He said, "*Tattvamasi*" – that art thou – and died!

You are also that: the One. The killer and the killed are one, so why be worried? So why take standpoints? Why not merge in the other? Because the other is also me, and the other and me are also that. Only one exists.

Nobody could understand what he was saying because he uttered the word in Sanskrit: *tattvamasi*. But the quality of the dying man was such that even the killers, the murderers, became aware that they had done something wrong. Because they had never seen a spy dying in such a way. A spy is just a spy! And the bliss and the energy that was released when this man died was tremendous. Everybody felt it in the camp, as if there had suddenly been a lightning.

Thirty years' silence...and then if you speak a word it has to be so. So much energy, thirty years' silence in that one word, 'tattvamasi', it becomes atomic, it explodes!

Everybody in the camp, even people who were sleeping in their tents, they felt that something had happened. But now it was too late.

Then they went in search of a brahmin scholar to find out what he had said. There they found that he had said the ultimate: That art thou, *tattvamasi,* only one is.

Whenever you are faced with a confusion, with doubt, with division, conflict, whenever you are just going to choose something, remember, *not two*. Make it a deep mantra, resounding within your being continuously. But remember, it has to be done with understanding, awareness, consciously. Otherwise you can go on saying, "Not two, not two, not two," and you go on doing the two. And they become two separate things, they never meet.

This is what I mean when I say mechanical. Mechanical means: on one layer you go on saying beautiful things and on another layer you go on doing all ugly things. On one layer you say everyone is divine and on the other you remain the I, the ego, fighting, violent, aggressive.

And aggression is not only in war: it is not that when you kill a person then it is aggression. Aggression is so subtle, in your gestures it is there. You look, and if you are divided with I and thou, your look is violent.

I have heard once it happened:

A prisoner was brought to the warden of the prison, and that prisoner was an ideal one. For five years there had been no complaint against him, and the prison authorities were thinking now to make him free. He was a murderer and he was in prison for his whole life, but for five years he had been such a good prisoner, the model, and every year he was given the prize for the best prisoner. But suddenly he jumped on his cellmate and beat him hard, so he was called.

Even the warden was surprised. He said, "What has happened? Because for five years we have been watching you – I have never in my life seen such a good, silent, well-behaved prisoner as you, and we were thinking to make you free. And suddenly, what has happened? Why did you jump on your cellmate? Why did you start beating him?"

The man stood there with his head hung, very ashamed. And

then he said, "It happened because my cellmate tore off the leaf from the calendar, and it was my turn."

They had a calendar in the cell and that was the only thing that they could do, the only action that was allowed to them. So they had divided it: one day one would tear off the leaf, another day the other. And this man said, "Today was *my* turn, and he tore off the leaf."

If you are violent, even this can become a problem. And he beat the cellmate so hard that he would have killed him, just with his bare hands, and the problem was a very simple one. But you don't understand if you really think it is a simple one – it is not. Living in a cell for five years, not doing anything, one accumulates so much aggression that even this small thing can become too big.

And this is happening to you all. Whenever you jump on your friend, your wife, your husband, whenever you get angry – have you ever thought about it? – that the matter is really such a small thing, just tearing off a leaf from the calendar. Out of all proportion your accumulated anger and aggression come out.

Whenever it happens, repeat, not mechanically but consciously, "Not two," and you will feel a sudden relaxation deep inside the heart. Say "Not two" and there is no choice, there is nothing to choose, like and dislike. Then everything is okay, and you can bless everything. Then wherever life leads, you go. You trust life.

If you say "Two," then you don't trust. Trust is possible only if I and the whole are one, otherwise how is trust possible? Trust is not an intellectual standpoint, attitude. It is a total response to the feeling that only one exists, *not two*. Make this your mantra, learn this from Sosan.

As many times as you feel doubt coming, confusion, division, conflict, repeat it very silently and deeply. First become conscious of the conflict, then repeat silently, "Not two," and see what happens. The conflict disappears! Even if for a single moment it disappears, it is a great phenomenon, you are at ease. Suddenly there is no enemy in the world, suddenly everything is one. It is a family, and the whole is blissful with you.

In this 'not two' nothing is separate, nothing is excluded.
No matter when or where,
enlightenment means entering this truth.

The truth of not two...enlightenment means entering this truth of not two. Go on tasting it as much as you can, go on feeling it as much as you can. Twenty-four hours a day there are opportunities, opportunities and opportunities, infinite opportunities.No need to miss them.

At every opportunity, whenever you feel some tension inside, say "not two" and relax the whole body. And look within at what is happening when you say "not two". No mantra can be so deep as this. But this is not like repeating *aum, Ram*. This is not like when you repeat Ram-Ram-Ram, no.

Whenever there is an opportunity of division, whenever you feel now you will be divided, now you are on the verge of choice, choosing this against that, liking this against that, whenever you feel the opportunity is coming and a tension is arising, whenever you feel a build-up of tension, suddenly say "not two" – and the tension will relax, and the energy will be reabsorbed. That reabsorbed energy becomes bliss.

There are two ways one can work with inner energy. One is: whenever the tension arises, relieve it. That's how sex works. It is a safety measure, because energy can accumulate so much that you can simply explode, you can die of it. So just to be safe, nature has made an automatic arrangement in the body: whenever the energy is too much you start feeling sexual.

What happens? There is a center that Hindus have been calling the third eye. Whenever energy reaches the third eye, whenever it is too much and you are filled with it, it hits on the third eye. You start feeling something has to be done. This third eye Hindus have called the *agya chakra*, the center of order, of ordering, the office from where the body receives the orders.

Whenever the energy is filled up to the third-eye center, immediately the body feels to do something. If you don't do anything you will feel suffocated. You will feel as if you are in a tunnel and you would like to get out of it, you will feel

narrowed. Something has to be done immediately.

Nature has made a built-in process: immediately the third-eye center hits the sex center, they are joined, and you start feeling sexual. The feeling of sexuality is just the arrangement to release the energy. You make love, energy is thrown, you feel relaxed, relieved. This is one way of using your energy – you feel happiness through relief.

There is another way of using energy. That is: whenever energy becomes too much, not to relieve it but simply to say, "Not two. I am one with the universe. Where to relieve it? With whom to make love? Where to throw it? There is nowhere to throw it, I am one with the universe." Whenever the energy is felt too much, simply say, "Not two," and remain relaxed.

If you don't throw it from the third eye, it starts rising higher than the third. And then there is the last, the seventh center in the head, which Hindus have called *sahasrar*: one-thousand-petaled lotus. When the energy reaches to the sahasrar there is bliss, when the energy reaches to the sex center there is happiness.

Happiness can be only momentary because relief can be only momentary. Relieved, finished – you cannot go on relieving. A tension is relieved, then the energy is gone. But bliss can be eternal, because energy is not relieved but reabsorbed. But the center of relief is sex, the first center, and the center of reabsorbing the energy is the seventh, the last.

And remember, both are the two ends of one energy phenomenon: on one end is sex, on the other end is sahasrar. From one end energy is simply relieved; you feel at ease because now the energy is not there to do anything – you go to sleep. That's why sex helps sleep, and people use it as a tranquilizer, as a sleeping pill.

If you move to the other extreme where energy is reabsorbed – because there is no one else to throw it on anywhere, you are the whole – then the one-thousand-petaled lotus opens. 'One thousand' is just to say that it is infinite-petaled; an infinite-petaled lotus opens, and it goes on opening and opening and opening. There is no end to it, because energy goes on moving into it, reabsorbed. Then there is bliss, and bliss can be eternal.

One has to reach from sex to superconsciousness. This one-thousand-petaled lotus is the center of superconsciousness. So

whenever you again feel sexual say, "Not two." Understanding, conscious, alert, say, "Not two," and rest. Don't become fidgety and excited. Rest and say, "Not two."

And suddenly you will feel that something is happening in the head: the energy that used to fall downward is moving upwards. And once it touches the seventh center it is transformed, reabsorbed. Then you become more and more energy, and energy is delight, energy is ecstasy. Then there is no need to relieve it, because now you are the oceanic self, infinite. You can absorb the infinite, you can absorb the whole, and there will still be space left.

This body is narrow. Your consciousness is not narrow, your consciousness is as vast as the sky. In this body you cannot carry much, this body is just a small cup; a little energy more and the cup overflows. Your sex is an overflowing of the cup, the narrow body.

But when the *sahasrar* opens, a thousand-petaled lotus in your head, and it goes on opening and opening and opening, there is no end to it. If the whole is poured into you, still there is infinite space left. It is said that a Buddha is greater than the universe: this is the meaning of it. His body is not greater than the universe, of course, obviously, but a Buddha is greater than the universe because the lotus has opened. Now this universe is nothing; millions of universes can fall into it and be reabsorbed. It can go on growing.

It is perfect and still goes on growing. This is the paradox: because we think a perfection cannot grow. Perfection also grows; it grows to be more perfect and more perfect and more perfect. It goes on growing because it is infinite.

This is the emptiness Buddha is talking about, *shunyata*. When *you* are empty the whole falls into you and still infinity is left. More space is there, more universes can come into you and fall into you.

In this 'not two' nothing is separate, nothing is excluded.
No matter when or where,
enlightenment means entering this truth.

And this truth is beyond extension
or diminution in time or space...

...This truth is beyond extension or diminution in time or space.... For this truth, time and space do not exist. It has gone beyond. It is not surrounded by anything now – time *or* space. It is greater than space, bigger than time.

...in it a single thought is ten thousand years.

This is just a way of saying that in it a single moment is eternity. A buddha does not live in time, does not live in space. His body moves, we can see his body, but the body is not the buddha. The buddha is the consciousness that we cannot see. His body is born and dies; his consciousness is never born, never dies. But we cannot see that consciousness, and that consciousness is buddha.

This enlightened consciousness is the very root of our whole existence – and not only the root, but the flowering of it also. Time and space both exist in this consciousness, and this consciousness does not exist in time and space. You cannot say where this consciousness is – where is irrelevant. It is everywhere! Rather, on the contrary, it will be better to say that *everywhere is in it.*

We cannot say at which moment of time this enlightened consciousness exists. No, that is not possible to say. We can say only that all time exists in this consciousness. This consciousness is bigger, and it has to be so. Why does it have to be so?

You look at the sky: the sky is vast. But the looker, the witness, is vaster, otherwise how can you look at the sky? Your awareness must be vaster than the sky, otherwise how can you look at it? The seer must be greater than the seen...that is the only way.

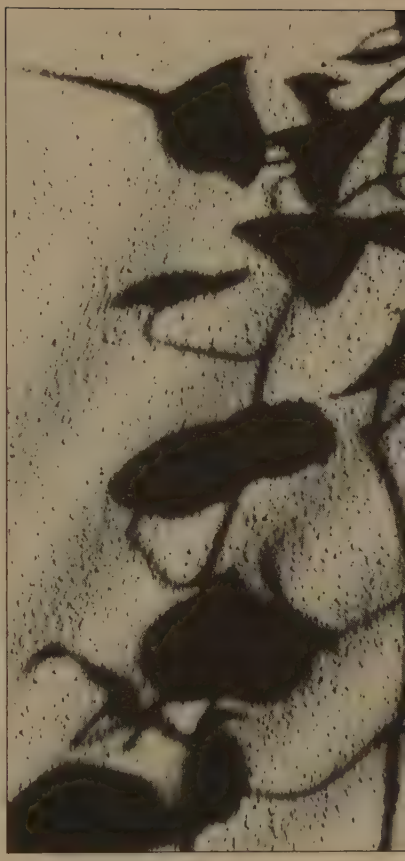
You can watch time, you can say, "This is morning and now this is afternoon and now this is evening. And one minute has passed and one year has passed and one age has passed." This watcher, this consciousness, must be bigger than time, otherwise

how can it watch? The watcher must be greater than the watched. You can see space, you can see time – then this seer within you is greater than both.

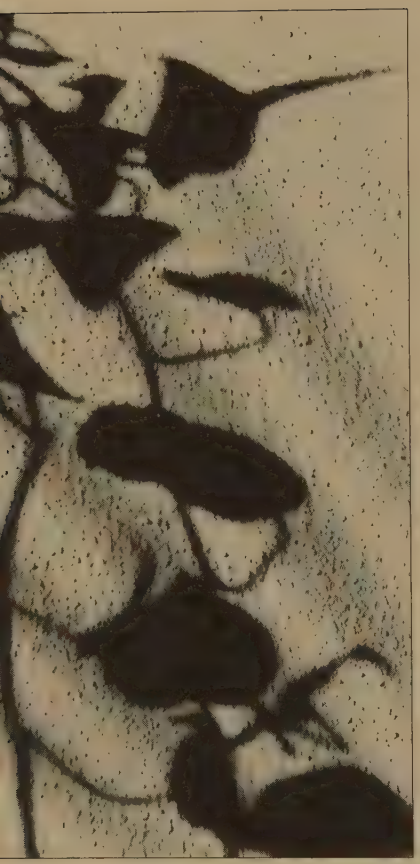
Once enlightenment happens, everything is in you. All stars move in you, the worlds arise out of you and dissolve in you – because you are the whole.

Enough for today?

CHAPTER 10



No Yesterday, NoTomorrow, No Today



Emptiness here, emptiness there, but the infinite universe stands always before your eyes. ≈ *Infinitely large and infinitely small; no difference, for definitions have vanished and no boundaries are seen.* ≈ *So too with being and non-being.* ≈ *Don't waste time in doubts and arguments that have nothing to do with this.* ≈ *One thing, all things: move among and intermingle, without distinction.* ≈ *To live in this realization is to be without anxiety about non-perfection.* ≈ *To live in this faith is the road to non-duality, because the non-dual is one with the trusting mind.* ≈ *Words!* ≈ *The Way is beyond language, for in it there is no yesterday, no tomorrow, no today.*

Man is lost because of words, symbols, language. You are not lost in reality, you are lost in a linguistic dream – because the reality is always there in front of you, but you are not always there in front of reality. You are somewhere else, always somewhere else, because you are a mind and a mind means something gone astray.

A mind means now you are not looking at that which is, you are thinking about it. The 'about' is the problem, the 'about' is the way to miss reality. Philosophy is the way to miss reality. The moment you think about it, the target will never be reached.

What is thinking? It is a substitute. If you know love, you never think about it. There is no need to think about it. If you don't know love, you think about it – really, you don't think about anything else. How can you know love through thinking? – because it is an existential experience. It is not a theory, it is not speculative. To know it, you have to be it.

Why does mind think about things which are not experienced? – because this is a substitute; the whole being feels the need, so what to do? Just thinking about it you feel a little at ease, as if something is happening, as if you are experiencing. It happens in the dream, it happens while you are awake – because the mind remains the same whether you are asleep or awake.

All dreams are substitutes and all thinking also, because thinking is dreaming while awake, dreaming is thinking while asleep. They are not qualitatively different, they are the same process. If you can understand dreaming, you will be able to understand thinking.

Dreaming is more primitive, hence more simple. Thinking is more complicated, more evolved, hence more difficult to

penetrate final. And whenever you want to penetrate a thing, it is better to penetrate from the simplest form of it.

If you have not eaten the day before, in the night you will have dreams about food: you are being invited by the king, you are eating delicious foods. If you are starving for sex, you will have a sexual dream. If you are starving for power and prestige, you will have a substitute dream for it: that you have become an Alexander or a Napoleon or a Hitler, you dominate the whole world.

A dream is always about that which is lacking while you are awake; that which you have missed in the day, it comes in the dream. If you don't miss anything in the day, dreaming will disappear. A man who is totally content will not dream. That's why buddhas never dream. They cannot dream even if they want, because everything is complete and finished, nothing remains hanging on the mind.

A dream is a hangover: something incomplete goes on trying to be complete. And desires are such that you can never complete them. They go on growing and become bigger and bigger. Whatsoever you do, something is always lacking. Who will fulfill that hole? A dream fulfills that hole.

You fasted, a hole is created in you. It is uncomfortable to carry that hole, so in the night, in dreams, you eat. The mind has deceived you, the eating has not been real. It cannot become blood in you; you cannot digest a dream, you cannot live on it. So what is it going to do? One thing: it can help a good sleep, it is a sleep-support.

If there is no dream and you have incomplete desires, you will be absolutely unable to sleep, many times sleep will be broken. You are hungry, how can you sleep? But the dream gives you a false solution: that you have eaten, eaten delicious foods, now go to sleep.

And you believe it, because there is no way to know whether this is true or false. And you are so fast asleep, so unconscious, how can you know whether it is true or false? Because the truth about anything can be known only by awareness, and you are not aware. And then, moreover, the dream is beautiful, it fulfills a deep need. So why bother about it? Why try to find out whether it is true or not?

Whenever you are happy you never try to find out whether this is true or not. You would like it to be true, it is a wish fulfillment. And it is dangerous to try to think about it – it may prove untrue, then what to do? So it is better not to open the eyes. The dream is beautiful, the sleep is good. Why not rest?

In the night if you feel an urge to go to the toilet, immediately there is a dream: you are in the toilet. This is how the dream protects the sleep, otherwise you will have to go. The bladder is full and it is becoming uncomfortable; you will have to go to the toilet.

But the dream protects, the dream says, "Yes, this is the toilet, you have unloaded yourself. Now go to sleep." The bladder remains full, the discomfort remains full, but the dream gives a comfortable coating, it makes it easier to tolerate. In reality the situation remains the same, but the dream gives you a false illusion that the reality has changed.

So what is the deep meaning of dreaming? The deep meaning is that reality as such is so harsh, you cannot tolerate it. Reality as such, naked, is too much, you are not ready to bear it. The dream fills the gap; it gives you a reality you can tolerate. Reality is given to you by the mind in such a way that you can adjust to it.

The more you grow, the less dreaming there will be, because there will be no problem of being adjusted. The more you grow, the less dreams. If you grow perfectly in awareness dreaming stops because, perfectly aware, you don't want to change reality. You simply become one with it. You don't fight with it because perfectly aware, you come to realize that the real cannot be changed. All that can be changed is your attitude, your mind – the real will remain the same.

You cannot change reality, you can change only this false process of mind. Ordinarily we are trying to change reality so that reality adjusts to us. A religious person is one who has dropped out of that foolish effort. Now he is not trying to change reality to fit him because that is nonsense. The whole cannot fit to the part, and the whole cannot in any way follow the part; the part has to follow the whole.

My hand has to follow my organic body, my whole body; my body cannot follow the hand, it is impossible. The part is minute,

atomic. Who are you before this vast reality? How are you going to adjust this reality to you?

This is the ego which says, "Go on making effort – some day or other the reality will have to adjust to you." Then you become burdened with anxiety, because this is not going to happen. This cannot happen in the very nature of things: a drop trying to change the ocean, a drop trying to influence the ocean according to his ideas!

What is your mind? Not even a drop in this vast ocean! And what are you trying? – you are trying to make the reality follow you. Truth should become a shadow to you. This is the foolishness of all worldly men, all those who think they are materialists.

Then what is a religious man, what is a religious mind? A religious man is one who comes to understand that this is absolutely impossible, you are knocking against an impossible wall. The door is not possible there – you will only be hurt, you will only be in anguish, you will only feel frustrated, you will only become a failure. Nothing else is possible. That happens to every ego in the end; wounded, hurt, frustrated, worried – this happens to every ego in the end. Ego suffers, ego is always crucified – crucified because of its own foolishness.

When understanding dawns, when you can look and see the fact that you are just a part, an infinitely small part of an infinitely vast universe, you simply don't try to be foolish. You stop fooling around. Rather, on the contrary, you start a new journey: you try to adjust yourself to reality. When you start trying to adjust yourself to reality, dreaming stops by and by – because this is possible, this is the only possibility that can happen, and it happens. When it happens, dreaming stops.

When you are trying to change reality according to you, you will become a thinker, because you will have to devise means and ways, artifices, to force reality to adjust to you. You may become a great scientist, you may become a great mathematician, a great philosopher, but you will be in anxiety and anguish.

You will not become a dancing Meera or a silent Buddha or an ecstatic Sosan, no, because their whole approach is diametrically opposite. They adjust to the universe, they become one with it, they flow with it, they become just shadows in it. They don't

fight, they don't have any conflict or argument with existence. They simply say yes to all that is. They are not no-sayers, they are yea-sayers.

That is the meaning of being religious: be a yes-sayer. It is not a question of whether you believe in God or not. Buddha never believed in any God, but he is a religious man because he is a yea-sayer. It doesn't matter to whom you say the yes: *you* say the yes – that changes the whole thing.

Whether you say it to a god with four heads or four hundred heads, with two hands or one thousand hands, whether you say it to a Hindu, Christian or Mohammedan god, or whether you say it to nature or to fate, destiny, it makes no difference. To whom you address it is not the point. If you say yes, a total yes on your part, you become religious.

If you say no, that means you will continue the struggle. You will fight the current, you will move against the river. You think that you are wiser than the Tao, you think you are greater than the existence. Then of course, naturally, obviously, you will be frustrated because that is not the case.

The moment you say yes, your life starts flowering in a new dimension. The dimension of the yes is the dimension of religion. The dimension of the no is the dimension of politics, science and everything else.

A mystic is one who flows with the river, he does not push it. He does not even swim in it, because swimming also is a fight – he simply floats. He has no goals to reach, because how can *you* determine a goal? Who are you? How can *you* fix a goal?

When you let go into the river, the river moves; you move with it. The goal of the river is your goal. You don't even bother where it is – wherever it is. You have learned a great secret of saying yes. In fact, now wherever you are you are at the goal, because yes is the goal. It is not a question of where you reach; wherever you are, you say yes and it is the goal.

And if you are addicted with the no, wherever you are it will be a journey, it will never be a goal. Wherever you reach, your no will reach with you. Even if you enter heaven, the no will reach with you. Where will you leave it?

If you meet the ultimate force as you are right now, you will

say no, because you are trained in it. Suddenly, how can you say yes? Even if you encounter God you will say no. You will find many faults, because for the no-saying mind, nothing can be perfect – *nothing* can be perfect. And for the yea-saying mind nothing is imperfect. Even imperfection has its own perfection for a yes-saying mind.

It will look contradictory: he will say, "How beautifully imperfect! How perfectly imperfect!" Even in chaos there is cosmos for him. And even in matter, the yes penetrates deeply and finds the divine. Then every rock is full of the divine, it is everywhere.

One who can say yes will find him everywhere; and one who can only say no will not find him anywhere. It depends on you, it doesn't depend on him.

One understanding which brings transformation is: don't fight with the whole. The whole effort is absurd. And the whole will not suffer because of it, because the whole is not fighting with you. Even if it seems to you that the whole is fighting you and trying to crush you and be victorious, you are wrong. If you fight against it, your own fight is reflected. The whole is not fighting with you, he has not even thought about you to fight with. It is your own mind reflected, and the whole resounds. Whatsoever you do is reflected, it is a mirror.

If you go in a fighting mood, you will see that the whole around you is trying to crush you. Try to swim upstream: the whole river seems to be forcing you downward, as if the whole river exists there just to defeat you. But is the river there just to defeat you? The river may not know anything about you. And when you were not there, then too it was flowing the same way. And when you will not be there, it will continue flowing the same way. It is not flowing that way because of you. And if you feel it is against you, it is because of *you* – you are trying to go upstream.

Once it happened:

Mulla Nasruddin's wife fell into a flooded river. The neighbors came running to him and they said, "Your wife has fallen in the river, and the river is in flood and flowing fast. Come soon!"

Nasruddin ran to the river, jumped into the river – started

swimming upstream. The people who were surrounding and standing there and watching, they said, "What are you doing, Nasruddin?"

Nasruddin said, "I know my wife very well – she always tries to go upstream. She cannot go downward, that's impossible. You may know the river, I know my wife. So don't try to..."

There are people who always go upstream, everywhere they are. And because of their own effort they feel the river is crushing them, fighting, trying to defeat and be victorious.

The whole is not against you, cannot be – the whole is your mother. You come from the whole, you will dissolve in the whole. How can the whole be against you? It simply loves you. Whether you go upstream or downstream, it makes no difference to the whole – but just because of love the whole cannot flow upstream.

And remember, if it flows upstream you will start going against it – because that is not the point. Your no-saying mind is the point, because the ego gathers strength through no. The more you say no, the more ego feels powerful; the more you say yes, the more ego drops. That's why it is very difficult to say yes to anything, even ordinary things.

The child wants to play outside and he asks the father, "Can I go and play outside?" "No!" What is the *point* of it? Why does no come easy? Why is yes difficult? – because when you fight you feel you are. Otherwise, everything fits so beautifully, you cannot feel you are.

If you say yes, you are not there. When a real yes is said, you are absent. How can you feel? You can feel only *against*, and then you feel powerful. No gives you power. And how can no give you power? Because, saying no, you are cut from the source of all power. It is a false feeling, it is a disease, it is illness. Say yes, and a transformation starts happening.

Ordinarily you say no unless you have to say yes. Whenever you say yes, you don't feel very good – as if defeated, as if helpless. Whenever you say no, you feel good: you are victorious, you have put someone again in his place, you have said no, you are more powerful. No is violent, no is aggressive. Yes is prayerful, yes is a prayer.

No need to go to the church and the mosque and the temple – life is a big enough temple. You simply start saying yes, and everywhere you will feel prayerful because everywhere the ego will be absent. And when the ego is not there, the whole suddenly flows in you. You are not closed, you are open. Then a new breeze from the whole comes, a new surge of energy enters you. Then you are renewed moment to moment.

So the first thing: the mind substitutes by thinking and dreaming, but it can never become the real. It remains an imitation. It may look like the real but it is not – it cannot be. How can a symbol, a linguistic symbol, be the real?

You are hungry and I go on talking about bread. You are thirsty and I go on talking about water – not only talking, but I give you the best scientific formula for it. Or I give you the clearcut definition, or I tell you, "Don't worry, water means H_2O. You just go on repeating H_2O, H_2O...make it a mantra, a transcendental meditation, a TM: H_2O, H_2O, H_2O, and everything will happen to you; the thirst will be gone because this is the formula."

H_2O may be the formula, but your thirst won't listen to it. This is what is happening all over the world. Go on repeating *aum, aum, aum*: aum is also a formula, just like H_2O. Because Hindus discovered that three sounds – A, U, M – they are the root sounds, so aum comprehends all sounds possible. So what is the need of any other mantra? You simply repeat aum, aum, and the whole range of sounds is repeated, the root. So if you have the root, go on repeating it, soon flowers will follow.

Neither H_2O nor aum nor anything like that will be of much help, because who will repeat it? – the mind will repeat it. And reality is there surrounding you; there is no need to repeat about it, no need even to think about it. You just look, you just open your eyes and see: it is everywhere! It is a miracle how you have missed it. When you attain it, it is not a miracle.

Remember, I never say that Buddha is a miracle or Sosan is a miracle – *you* are the miracle! Because whatsoever they have attained is such a simple thing it should be attained by everyone. What is there mysterious to talk about? A Buddha has seen reality, and reality is just in front of you. Why call the attainment such a big phenomenon, such a great happening? Nothing! It is simple!

The reality is as much before you as before a Buddha or before a buffalo. The miracle is you – how you have missed it, and how you go on missing it. Really, you must have devised such a technique, and so perfect, that for lives together you go on missing. And the reality cannot do anything, it is just in front of you and you go on missing. What is the trick? How do you attain it? How do you do this magic?

The magic is 'about'. This word 'about' is the magic. A flower is there, you start thinking about the flower – the flower is no longer there, the mind is diverted by the words. Then a film comes around you, between you and the flower. Then everything is murky and muddled, then the word becomes more important than the real, then the symbol becomes more important than that which is symbolized.

What is Allah? – a word. What is Brahman? – a word. What is God? – a word. And Hindus and Christians and Mohammedans go on fighting about the word, and nobody bothers that all these three words symbolize the same. The symbol becomes more important.

If you say something against Allah, then the Mohammedan will immediately be ready to fight and kill you or be killed. But the Hindu will go on laughing because it is being said against Allah, it is good. But say the same thing against Brahman, then he brings his sword out, now it cannot be tolerated. What foolishness! Because Allah, or Brahman, or God – there are three thousand languages, so there are three thousand words for God.

The symbolized is less important than the symbol. The rose is not important, the word 'rose' is important.

And man has become so word-addicted, so intoxicated with the word, that the word can create reactions. Somebody says 'lemon', and your mouth starts watering. This is word-addiction. Even the lemon may not be so effective: a lemon may be lying on the table and your mouth may not water. But somebody says 'lemon', and the mouth starts watering. The word has become more important than the real – this is the trick – and unless you drop this word-addiction you will never be able to encounter reality. There is no other barrier.

Be absolutely without language and suddenly it is there – it

has always been there. Suddenly your eyes are clear; you attain to clarity and everything becomes illuminated. The whole effort of all meditations is just how to drop out of language. Dropping out of society won't help, because basically society is nothing but language.

That's why animal societies are not in existence, because there is no language. Just think: if you couldn't speak, if you had no language, how would society exist? Impossible! Who would be your wife? Who would be your husband? Who would be your mother and who would be your father?

No boundaries are possible without language. That's why with animals no society exists. And if a society exists, for example with ants and bees, then you can suspect that language must be there. And now scientists have worked it out that bees have language – a very small language of four words, but they have one. Ants must have a language because their society is so organized, it cannot exist without language.

Society exists because of language. The moment you drop out of language, the society disappears. No need to go to the Himalayas, because if you carry your language you may be alone outwardly, but inwardly the society will be there. You will be talking with friends, making love to your wife or others' wives, selling, purchasing. You will continue whatsoever you were doing here.

There is only one Himalaya, and that is a state of inner consciousness where language does not exist. And this is possible – because language is a training, it is not your nature. You were born without language. Language has been given to you, you have not brought it by nature. It is not natural, it is a social by-product.

Be happy, because there lies the possibility of getting out of it. If you *had* brought it from the very birth, then there would be no way of getting out of it. But then there would be no need, because then it would be a part of Tao. It is not a part of Tao, it is man-created. It is utilitarian, it has a purpose; society cannot exist without language.

The individual need not be a part of society twenty-four hours a day. For a few minutes even, if you become no part of the society, suddenly you merge with the whole and become part of

Tao. And you should be flexible. When you need to move in society you should use language; when you need not move into society you should drop language. Language should be used as a function, as a mechanism. You should not be obsessed with it, that's the whole point.

Even Sosan uses language. I am using language because I want to convey something to you. But when you are not there, then simply I am not in language. When I have to speak I use language; when you are not there I am without language, then inside no words are moving. When I communicate I become a part of society. When I am not communicating I become a part of Tao, part of the universe, part of nature, or God – whatsoever name you want to give it, you can give.

With God, silence is communication; with man, language is communication. If you want to communicate with God, be silent; if you want to communicate with man, talk, don't be silent.

If you sit with some friend silently you will feel awkward, and the friend will also feel awkward. He will think something has gone wrong, he will ask, "What is the matter? Why are you not speaking? Are you sad or something, depressed or something? Has something gone wrong?" If a husband sits silently, the wife suddenly starts creating trouble: "Why are you silent? Why are you not talking to me?" If the wife goes suddenly silent there is trouble.

Why is there this need to talk with somebody? Because if you don't talk it means you are alone, you don't accept that somebody is there. When you don't talk the other cannot exist for you, you are alone. The other becomes aware that you are indifferent towards him or her. So people go on talking. When they don't want to talk, nothing to communicate, nothing to say, they talk about the weather, or about something, anything will do, but *talk*, because without talking the other may feel hurt. And this is impolite, to be silent with someone. But with God just the opposite is the case: with nature, if you talk you will miss.

Talking with nature means you are indifferent to that reality which is in front of you. Only silence is needed there. You bring silence in the world when you are born. Language is given; it is a gift, a training of society. It is useful, a device, an artifice; but

silence you bring in the world with you. Attain to that silence again, that's all – again be a child. The whole thing comes to this, you can conclude it; all the buddhas come to this conclusion: that you have to become a part of nature again.

That doesn't necessarily mean going against society; that only means going beyond society, not against. When you were born...the first moment of your birth must become your last moment of life. Your death must be like birth again, you must be a child again, reborn.

Says Jesus, "Unless you are reborn you cannot enter into the kingdom of God. Be like small children." What does he mean? – he means just be natural. All that society gives you is good, but don't be confined in it otherwise it will become a bondage. Be again the infinite. Society cannot be infinite; it has to be a narrow tunnel, it has to be, by its nature.

And the second thing to remember before we enter this sutra: if you are silent then you are not, because only disturbance is felt. Have you ever felt silence? Who will feel it? – because if you feel, then a little disturbance is there.

It happened:

One of the disciples of Bodhidharma came to him, and Bodhidharma had told him, "Become completely empty and silent, only then come to me."

The disciple worked for years: then he became empty, silent. Then he came to Bodhidharma and said, "Now, master, I have come, and you had told me, 'Be silent and empty.' Now I have become silent and empty."

Bodhidharma said to him, "Go out and throw this emptiness and silence also."

Because if you can feel it, then it is not total, a division exists. The one who feels is not silent yet. Silence may be in the milieu, around, but the feeler is still not silent, otherwise who will feel?

When you are *really* silent you are not even silent, because silence is just the opposite of noise. When there is no noise, how can silence be there? When noise disappears the opposite also disappears. Then you cannot even say, "I am silent." Say, and you

miss. That's why the Upanishads say: One who says, 'I have known,' has not known. Socrates says that when one becomes wise, he knows only ignorance and nothing else.

When you become silent you don't know what is what. Everything merges into everything else, because you are not there. *You* are just part of noise; the I is the noisiest thing in the world. No jet plane can create so much noise as the I creates! It is the greatest disturber in this world, and everything else is just a by-product of it. The I creates the most noisy phenomena.

When you are silent you are not. Who will feel? When you are empty, you cannot feel "I am empty"; otherwise you are still there to feel and the house is filled, it is not empty. When you are really empty, you are empty of yourself. When the noise ceases, you also cease. Then the reality is in front of you, it is all around. It is inside, outside, it is everywhere, because only reality can be.

With the I, all dreams disappear, because with the I all desires disappear. If there is no desire, how can there be an incomplete desire which has to be completed by a dream? Only emptiness can be perfect. This is the meaning of Sosan.

Now try to enter the sutra:

Emptiness here, emptiness there,
but the infinite universe stands always before your eyes...
infinitely large and infinitely small;
no difference,
for definitions have vanished
and no boundaries are seen.
So too with being and non-being.
Don't waste time in doubts and arguments
that have nothing to do with this.

"Emptiness here" means emptiness within; "emptiness there" means emptiness without. And can there be two emptinesses? That is impossible. Two emptinesses are not possible, because

how will you demark them from each other? Two emptinesses by their very nature will become one. The inside and the outside is a division of mind; when mind disappears, this division disappears.

Emptiness here, emptiness there.... Really, to say here and there is also not good, not exactly right. But that is a problem; in words nothing can be put exactly right, they distort. Sosan knows, because now there can be no here and no there. They are old demarcations. Within and without are old demarcations, now and then are old demarcations, and without language they disappear.

It happened:

One man came to Bokuju and said to him, "I am in a hurry and I will not be able to stay long with you. Just passing by this road, I thought it would be good to come and listen to just a word. I don't need much. You simply say one word to indicate truth and I will carry it in my heart."

Bokuju said, "Don't force me, because even one word is enough for the truth to disappear. And whether you are in a hurry or not, I cannot say anything. Only carry this: that you asked Bokuju and he said, 'I cannot say anything.' Only remember this."

The man said, "This is not very much and it won't help me. You say a little, just a word – I don't ask much."

Bokuju said, "Even a word is enough to destroy the whole. You just look at me and carry me within you."

But the man could not look because it is difficult – you don't know how to look – otherwise there would have been no need to go to Bokuju.

You cannot look in front. The tip of your nose is the most difficult thing to look at. Sideways it is okay; you go left and you go right, but never in the middle. So there are leftist madmen and rightist madmen, but you cannot find a middleman, one who is not mad. Move to any extreme and you go mad, remain in the middle and you become enlightened – but nobody remains in the middle. In the middle you encounter the reality.

Words are bound to say the half, a word cannot say the full thing. If you say, "God is," then you deny, "God is not" – and he

is both. If you say, "Life is," you deny death – and life is death also. If you say anything it is going to be half, and a half-truth is more dangerous than a total lie. Because of that halfness it carries a fragrance of truth and you can be deceived by it.

All sects are based on half-truths; that's why they are dangerous. All cults are dangerous because they are based on half-truths. And otherwise is not possible, because a cult, a creed, a sect, is necessarily based on words. Buddhism is not based on Buddha, it is based on what Buddha said. And what Buddha said is half, because the whole cannot be said. Nothing can be done about it.

Or you try to say the whole, then nothing is said. If you say, "Life is both life and death," what are you saying? If you say, "God is both Devil and God," what are you saying? You are talking paradoxes, you are not clearcut, and people will think you have gone mad. How can God be both good and bad? And how can life be both death and life? Death must be opposite to life.

Emptiness here, emptiness there,
but the infinite universe stands always before your eyes...
infinitely large and infinitely small;
no difference...

Because if something is infinitely large and something is infinitely small, there cannot be any difference because of the question of infiniteness. If you go down, dividing, analyzing, you will reach to the infinitely small. Science has reached to the infinitely small, the electron. Now everything has disappeared, nothing can be seen. The electron has not been seen, nobody can see it. Then why do they say the electron is?

Physics has become almost metaphysics, and physical statements, statements of the physicists, look almost philosophical, mystical, because they say, "We cannot see the electron, we can only observe the consequences. We can see the effects but not the cause. We infer that the electron *must* be there, because how, if the electron is not there, can these effects be there?"

This is what mystics have always been saying. They say, "We cannot see God but we can see this creation. And God is the

cause and this creation is the effect. We cannot *see* God but we see the creation – he must be there, otherwise how is this creation possible?"

If you listen to my voice and you cannot see me, you will have to infer that I must be somewhere, otherwise how can you listen to my voice? The effect is seen but the cause is not seen. Science has reached to the infinitely small, and the small has disappeared completely – because it has become so small, so small, so small, so subtle, that now you cannot catch it.

Religion reaches to the infinitely great. It becomes so great, so great, so vast, that you cannot see its boundaries. It becomes so vast you cannot catch it, you cannot cling to it, you cannot demark it. The infinitely small cannot be seen, it becomes invisible; and the infinitely great also cannot be seen, it becomes invisible.

Then Sosan says a beautiful thing: they both are the same because they both are infinite. And the infinite, whether small or great makes no difference, they are the same.

Infinitely large and infinitely small;
no difference,
for definitions have vanished
and no boundaries are seen.
So too with being and non-being.

When you are totally empty, with no ego, with nobody inside the house, are you a being or a non-being? Are you or are you not? Nothing can be said.

People used to ask Buddha again and again, "What happens when one becomes a buddha? Is he, or is he not? Does the soul exist or not? What will happen when Buddha leaves the body? Where will he be? Will he be somewhere or not?"

And Buddha says, "These questions, you don't ask. You simply become a buddha and see, because whatsoever I say will be wrong." And he always avoided the temptation of answering such questions.

Don't waste time in doubts and arguments
that have nothing to do with this.

Reality does not depend on your arguments. Whether you prove this way or that is irrelevant – the reality is *there*. It has been there before you, it will be there after you. It does not depend on your mind; on the contrary, your mind depends on it. It does not need any proof or disproof. It exists on its own. You cannot prove it, you cannot disprove it.

But people go on arguing whether God exists or not. Thousands of books are published every year on whether God exists or not. All foolish! Those who say yes and prove, and those who say no and prove, both are in the same boat – the boat of proof, argument, logic.

And if there is a God, he must be laughing. Does he need your argument? What are you saying? You are saying that if he is there, then his being depends on whether you prove him or not. Whatsoever you do – prove or disprove – but do you think that his being depends on your arguments?

Existence is there without anybody's argument. No witness is being called, and there is no court which is going to decide. How can you judge? And who is the judge? And arguments have been going on continuously; for millions of years people have argued this way and that. Atheists are there who go on and nobody can convince them; theists are there and they go on and nobody can unconvince them. Theists and atheists both argue and no argument proves to be the final thing, the problem remains the same.

Sosan says all arguments are irrelevant: theist, atheist both; for, against both. You are doing a foolish thing, because the reality is there, it does not need any proof. It is already there, it has always been there, it will be always there.

The truth means 'that which is'. Arguing, you simply waste your energy and time. Rather, enjoy it. Rather, merge in it. Rather, delight in it. Rather, live it! And if you live, you start carrying the flavor of reality around you. If you live it and delight in it, something of the vast, something of the infinite, starts being expressed

by your finite existence. By and by your boundaries also dissolve, by and by you are lost. The drop drops into the ocean and becomes the ocean.

Don't waste time in arguing. Philosophers are fools, and more dangerous fools than ordinary fools, because ordinary fools are simply fools and philosophers think they are wise. And they go on! I look at a Hegel or a Kant – their whole life they go on arguing and they never reach anywhere.

It happened:

A girl proposed to Immanuel Kant, she wanted to marry him. He said, "Yes, I will think about it."

A thinker, a great thinker and a great logician, how can he take a step? Even if it is love he has to think about it first. And it is said he thought and thought and thought. Then he gathered all arguments for and against – because there are people who are against love, there are people who are for love, there are people who are against marriage, people who are for marriage, and they have argued. So he accumulated all the data about marriage, love, for, against. It is said that he accumulated three hundred arguments for and against marriage. He got very much confused. What to do? How to decide?

Then he tried and tried, and then he could find one argument more in favor of marriage. And the argument was this: that if there is a possibility, two alternatives which look equal, then always choose that alternative which will give you more experience. Marriage or no marriage – if all arguments are equal – then no marriage he already knew, because he was a bachelor. Then it was better to go into the marriage, because at least it was something new. When all the arguments are equal, then how to decide? So move and know about marriage by experience.

So he went and knocked at the door of the girl. The father opened the door and Immanuel Kant said, "I have decided. Where is your daughter?"

The father said, "It is too late – she is a mother of three children."

Because twenty years had passed and women are not so fool-

ish as to wait so long. They are always wiser, instinctively wiser. That's why women have not made great philosophers. They are not so foolish, they are more instinctive, more intuitive, nearer nature, more interested in living rather than in arguing.

That's why to men, women always appear concerned with small things, not with great problems, *very* small things: dress, ornaments. But look – they are concerned with small things because life consists of small things. Great problems are only in the mind, not in life. Whether you decide God exists or not makes no difference. You have to eat twice a day, you have to cover up when it is too cold and you have to move in the shade when it is too hot – whether you decide God exists or not, it makes no difference. Life consists of small things. And if life consists of small things then small things are not small – because life consists of them, they are vital.

Don't waste time in doubts and arguments
that have nothing to do with this.
One thing, all things:
move among and intermingle, without distinction.
To live in this realization
is to be without anxiety about non-perfection.
To live in this faith is the road to non-duality,
because the non-dual is one with the trusting mind.

Very, very significant words, and more significant if you can look beyond the words.

One thing, all things:
move among and intermingle...

Life is an organic unity. Nothing is divided, everything is one. If you think it is divided, divisions are mind enforced. Otherwise everything intermingles, melts, merges into the other. It is happening all the time. You don't see it because you

have become completely blind with words.

You eat a fruit; the fruit becomes your blood. The tree has mingled in you, the boundary is lost. And this fruit may have remained in many people's blood before, many animals, many plants, many rocks. This energy that is the fruit has been there always in existence – melting, merging, emerging, moving from this to that, passing all boundaries.

Just watch any phenomenon. The fruit on the tree, what is it doing? Scientists say that the fruit is doing a miracle. It is transforming the earth, it is transforming the sunrays, it is transforming water. It is a miracle, because you cannot eat earth, you cannot eat sunrays directly. This fruit, an apple, is doing a miracle. It is transforming everything and making it so that you can absorb it and it becomes your blood.

And this energy has been moving because it has always been there. The whole of the energy remains the same, because there is nowhere else to go, so the energy cannot be less *or* more. Nothing is added to the universe, and nothing can be deleted. Where will you take it away? The whole remains the same.

One day the fruit was just in the earth, you could not have eaten it. The fruit was in the sun, the D vitamin was in the sun. Now the fruit has absorbed it, now the earth has transformed – a miracle is happening! Why go to a magician to see a miracle? It is happening: the dirt has changed into a delicious food.

And you eat it, it becomes your blood. Your blood is churning continuously, it creates semen. Now a seed is born, it becomes a small child. Now the fruit, the apple, has moved to the child. Where are the boundaries? The tree moves in you, the sun moves in the tree, the ocean moves into the tree, you move in the child and this goes on....

Everything is moving. The breath that is within you will be in me a little later. And the breath is life, so your life and my life cannot be different, because the same breath you breathe, I breathe. I exhale, you inhale it; you exhale, I inhale it.

Your heart and my heart cannot be very different. They are breathing and beating with the same ocean of vitality that is around. I call this my breath, but by the time I have called it, it is no more mine – it has moved, it has changed the house, now

it is somebody else's breath. What you call your life is not yours. It is nobody's, or it is everybody's.

When somebody looks at reality, then he sees that the whole is an organic unity. The sun is working for you, the ocean is working for you, the stars are working for you. The people milling around the world are working for you and you are working for them. You will die and worms will eat your body, you will become their food.

You are getting ready, ripe, to die, to become food for somebody else. And this has to be so – because you have made so many things your food, finally you have to become their food. Everything is food for somebody else. It is a chain...and you want to cling to life. And the apple, it also wants to cling to the life; and the wheat, the wheat also wants to remain itself. Then life will cease.

Life lives through death. You die here, somebody becomes alive there; I exhale, somebody inhales. Just like a rhythmic exhalation, inhalation is life and death. Life is inhalation, death is exhalation.

When you are ripe you will fall down on the earth. Then the worms will eat you and the birds of prey will come and they will enjoy you. You enjoyed many foods, now you will be enjoyed in turn. Everything melts, meets, merges. So why be worried? This is going to happen, this is already happening. Only the whole lives, individuals are false. Only the ultimate lives – all else is just waves in it, they come and they go.

When one sees reality just in front of the nose, suddenly there is no problem, no anxiety, because the whole goes on living whether you live or not. Your death is not a problem then, your life is also not a problem then. You will live in the whole in many, many millions of ways.

Sometimes you will be a fruit...that is the meaning of the Hindu concept of millions of *yonis*. Sometimes you were an animal and sometimes you were an insect and sometimes you were a tree and sometimes you were a rock – and life goes on.

So you are nobody, in a sense, and you are everybody in another sense. You are empty in one sense and you are full in another sense. You are not in one sense, and you are the all in another sense – because you are not separate.

Separation brings anxiety. If you are anxious, in anguish, that means you are thinking you are separate – you are unnecessarily creating problems for yourself. There is no need, because the whole goes on living; the whole never dies, it cannot die. Only parts die, but that death is not really a death, it is a rebirth. Here you die, there you are born.

One thing, all things:
move among and intermingle, without distinction.
To live in this realization
is to be without anxiety about non-perfection.

Then why be worried about perfection? That too is an egoistic goal. This is to be understood very deeply, because even religious people try to be perfect. But who are you to be perfect? Only the whole can be perfect, you can never be perfect. How can you be perfect? Even a Buddha has to fall ill, he has to die. You cannot be perfect! The very goal of perfection is an ego trip. The whole is already perfect, you need not be worried about it – and in the whole you are also perfect.

Two words have to be understood: one is perfection, another is wholeness. A real religious person is concerned with wholeness, never with perfection, and a pseudo religious person is concerned with perfection, never with wholeness.

Wholeness means, "I am not, the whole is." And it is perfect, because how can it be otherwise? There is no comparison, there is nobody else. But if you are thinking in terms of perfection, morality, ideals, character, you have to be perfect, then you will go mad.

All perfectionists go mad – that is their ultimate, final end – because as a separate unit you will remain imperfect, you cannot be perfect. How can you be perfect? – because your energy comes from the whole, it goes to the whole; you are not. A wave has to remain a wave, it cannot become the ocean. And if it tries too hard, it will go mad.

That's why in the world of religion you see the most egoistic people possible, because they are trying to be perfect about everything. They insist on perfection. They cannot be relaxed,

they will always be tense. And always something will be wrong and they have to put it right – and they will always remain in anxiety. Go to the madhouses, and there you will find ninety percent perfectionists.

A man of understanding remains relaxed. That doesn't mean that he doesn't care. No, he cares but he knows the limitations. He cares, but he knows that he is just a part. He never thinks himself to be the whole, so he is never worried.

He enjoys whatsoever he is doing, knowing well that it is going to remain imperfect, it cannot be perfect. But he enjoys doing it, and by enjoying it, whatsoever perfection is possible happens without creating any worry in him. He loves it, knowing well that it is not going to be the absolute thing. It cannot be; something will remain incomplete, it is the nature of things.

That's why in the East we have always believed – and believed in a very true thing – that whenever somebody becomes perfect he is not born again, he disappears from this world. He has to, because in this world only imperfection is possible. He no longer fits here, he is not needed, he dissolves into the whole.

Even a Buddha to the very last moment of his life remains imperfect, but not worried about it. That's why Buddhists have two terms for *nirvana*. The ultimate enlightenment they call *mahaparinirvana*, and enlightenment they call *nirvana*. 'Nirvana' means a Buddha is in the body. He has attained to illumination, he has become a knower, but he is still in the body, the body of imperfection. He is still in the world of imperfect parts. This is nirvana, enlightenment.

Then when he leaves the body, when he simply disappears into the ultimate emptiness, it is mahaparinirvana, it is the great enlightenment. Now imperfection disappears, now there is no individuality, now he is whole. Only the whole can be perfect. Now Buddha can be perfect, because now he has dissolved into the whole, he is oceanic.

So remember this well, because all perfectionism is an egoistic effort, you go mad after everything. Try to do it as well as you can, but don't be crazy about it; do as well as you can and accept the limitation. The limitation is going to be there, even about your character, morality, everything!

Even a saint has to give a little space for the sinner, because where will the sinner go? So it is possible, ninety-nine percent a saint, but one percent of the sinner will be there. And the reverse happens: you can become a ninety-nine percent sinner but one percent of the saint will be there. It has to be so, because where will you leave the other? You can force it to the very extreme, but the one percent of the other will remain there. And if you go mad about it, it is not going to help.

A man of understanding accepts limitations. He accepts the possibilities, that which is possible. He knows the impossible, he never tries for the impossible. He relaxes and enjoys the possible. And the more he enjoys, the more perfection comes to his life. But it is no more a worry, it is graceful – and this is the difference.

If you come to a really religious man you will feel a grace around him, effortless. He has not done anything to himself, he has simply relaxed into the ultimate, and you feel the effortlessness around him.

If you come to a person who is a perfectionist, a pseudo religious man, then everything you see will be man-made, there will be no grace. Everything clearcut, every movement calculated, cunning. Everything he is doing is a discipline, not a spontaneity. He lives in a code; his own code becomes his imprisonment. He cannot laugh, he cannot be a child, he cannot be a flower. Whatsoever he is, he has put so much effort into it that everything has become tense and gone wrong. It is not a spontaneous flow.

And this should be the criterion – if you move towards a master this should be the criterion – that he is a spontaneous flow. Only then can he help you to become a spontaneous flow on your own part. If he is an enforced perfectionist he will cripple you, he will kill you completely. He will cut you in many ways, and by the time he thinks you are perfect, you are dead.

Only a dead thing can be perfect. A living thing is bound to remain imperfect, remember this.

To live in this realization
is to be without anxiety about non-perfection.

One simply lives! One lives totally, one lives wholly, and doesn't bother about the consequence, what happens.

To live in this faith...

And this is faith for Sosan, and this is faith for me also. This is trust.

A perfectionist never trusts because he is always looking for the faults. He never trusts anything. Even if you present him a rose he will immediately find the imperfections. He will not look at the rose, he will look at the imperfections. His eye is that of logic, not of love. He is always doubtful; he cannot trust anybody, because he cannot trust himself.

You go to your so-called saints – they cannot trust themselves. They are afraid, because whatsoever they have enforced *is* enforced, it is not natural, and they know if they relax then things will go wrong. If a beautiful woman comes to a saint, you can see that he has become fidgety, uneasy. It may not be on the surface, but if you watch deeply you can feel it, because he has enforced *brahmacharya,* celibacy, and that woman is a danger. He cannot allow this woman to be there for long, because then his own distrust about himself will come up.

A man who has not trusted his own life-energy cannot trust anybody. He is an enemy of man, a poisoner. And poisoners are very articulate – they have to be, because they have to be argumentative and defend themselves, and they have to depend on their own mind.

And these poisoners have done such a deep harm, such a wound to the whole humanity, that it is impossible to think how humanity can come out of it. They have poisoned everything: "This is bad, that is bad, this is sin, that is guilt." And they have created such a mess around you that whatsoever you do you will feel guilty. If you *don't* do, you will feel guilty because of nature.

If you love you have fallen; if you don't love you go on feeling a deep urge to love. It comes from nature, nothing is wrong in it. It is as natural as hunger and thirst, and as beautiful as hunger

and thirst. But your saints would like you to be just plastic men – no hunger, no thirst, no love – then you are perfect.

If your whole mechanism is made of plastic then it will be easy. And scientists *are* thinking on those lines, to make the whole mechanism plastic. Then you don't need any food, you don't need any love, you don't need anything. You become a machine, you are a robot. Sometimes, when something goes wrong, you can be sent to the workshop. And every day you can go to the filling station, and they can put some petrol in you and everything is okay. Then you will be a perfectionist, then you will be perfect.

But as life is, life is delicate; it is not plastic, it is very delicate. You don't have wires, you have nerves. And the balance is always moving. Nothing is certain, and everything goes on melting and merging into the other. That's why you are alive.

A man of understanding is not bothered, he is not anxious about non-perfection. He doesn't think in terms of perfection at all; he only lives the moment as wholly as possible, as totally as possible. And the more he lives totally, the more he becomes capable to live it.

A day comes...he simply lives without forcing any ideals, without thinking any concepts, without making any rules and regulations about his life. He simply lives and enjoys and delights.

To live in this faith is the road to non-duality...
and this is faith
...because the non-dual is one with the trusting mind.

And deep inside, if you have a trusting mind, the non-dual will be in front of you. Deep down if you have doubts, then theories, thinking, words, philosophies, doctrines will be there, and in front you will be completely blind. You will not be able to see the close, you will be able to only think of the distant. Inside trust, outside reality; inside trust, outside truth. Trust and truth meet – and there is no other meeting...

...because the non-dual is one with the trusting mind.

Words!
The Way is beyond language, for in it there is
no yesterday, no tomorrow, no today.

The last thing: Sosan is saying that language is possible if time is; language is the same gestalt as time. That's why language has three tenses: past, present, future – just like time: past, present, future. Language is time, is divided into the same categories as time. And life is beyond. Life is not past. Where is past? You cannot find it anywhere.

I have heard that once it happened:

One man had come to look in a great museum. The man was very rich, so the best guide was given to him. The man looked at one head and he asked, "Who is this?"

The guide really didn't know, so he said, "It is the head of Napoleon."

Then a small head, and again the man asked. And the guide was so excited with this rich man, and so afraid, that he got messed up inside and he said, "This is also Napoleon's head."

So the rich man said, "What do you mean? Two heads?"

Then the guide was in difficulty, and some answer had to be given. So he said, "Yes, this is his childhood head and that is his old-age head."

If the past exists, then a childhood head will be there, then many heads will be there; when you die you will leave millions of heads behind. But you leave only one head, not millions of heads. The past disappears; the past is nowhere, just in the memory. Where is the future? The future is nowhere, just in imagination. The past is that which is not now and the future is that which is not yet. That's why mystics have always said: Only the present is. But Sosan goes a step ahead and he says:

...no yesterday, no tomorrow, no today.

Not even the present is. What does he mean? – because he is

right, absolutely right. If there is no past and no future, then how can the present exist? Because the present exists only between the past and future.

What is the present? – a passage. From the past you move to the future; in that movement, just for a single moment, is the present. What is the present? It is just a passage from the past to the future, it is a door from this room to that. But if neither this room exists, nor that, then how can the door exist? It is a bridge between past and future. And if both the banks are not, how can the bridge exist?

Sosan is right. Sosan says: Neither past nor future nor present. He is saying there is no time. And the whole language depends on time, past, future, present. Language is a creation of the mind, time is also a creation of the mind.

When you drop language, time disappears. When you drop thinking, there is no past, no present, no future. You go beyond time, there is no time. When there is no time, there is eternity. When there is no time, you have moved into the world of the eternal.

The truth is eternal. And all that you have got are temporal reflections of the truth.

It is just like a moon has arisen in the sky, it is a full-moon night, and you look deep into the lake and the moon is there. This moon is all that you have – the moon in the lake.

The mind mirrors; all truths that you have are mirrored by mind, they are reflections.

What is Sosan saying? Sosan is saying: Forget this lake! because this is a mirror. Look beyond, only then will you be able to see the real moon – and it is there.

But you are too much identified with the lake, with the mirroring mind. Drop the mind and suddenly everything that you were missing fits, everything that you were seeking happens, everything that you always dreamed and desired is there. Everything is fulfilled.

The whole message is how to drop out of the mind, language and time.

Enough for today?

About Osho

Osho defies categorization, reflecting everything from the individual quest for meaning to the most urgent social and political issues facing society today. His books are not written but are transcribed from recordings of extemporaneous talks given over a period of thirty-five years. Osho has been described by the *Sunday Times* in London as one of the "1000 Makers of the 20th Century" and by *Sunday Mid-Day* in India as one of the ten people – along with Gandhi, Nehru and Buddha – who have changed the destiny of India.

Osho has a stated aim of helping to create the conditions for the birth of a new kind of human being, characterized as "Zorba the Buddha" – one whose feet are firmly on the ground, yet whose hands can touch the stars. Running like a thread through all aspects of Osho is a vision that encompasses both the timeless wisdom of the East and the highest potential of Western science and technology. He is synonymous with a revolutionary contribution to the science of inner transformation and an approach to meditation which specifically addresses the accelerated pace of contemporary life. The unique Osho Active Meditations™ are designed to allow the release of accumulated stress in the body and mind so that it is easier to be still and experience the thought-free state of meditation.

Osho Meditation Resort

Every year Osho Meditation Resort welcomes thousands of people from over 100 countries who come to enjoy a holiday in an atmosphere of meditation and celebration. The 40-acre resort is located about 100 miles southeast of Mumbai (Bombay), in Pune, India, in a tree-lined residential area, Koregaon Park, set against a backdrop of bamboo groves and wild jasmine, peacocks and waterfalls.

The basic approach of the resort is that of Zorba the Buddha: living in awareness, with a capacity to celebrate everything in life. Many visitors come to just be, to allow themselves the luxury of doing nothing. Others choose to participate in a wide variety of courses and sessions that support moving toward a more joyous and less stressful life by combining methods of self-understanding with awareness techniques. These courses are offered through Osho Multiversity and take place in a pyramid complex next to the famous Osho Teerth zen gardens.

You can choose to practice various meditation methods, both active and passive, from a daily schedule that begins at six o'clock in the morning. Each evening there is a meditation event that moves from dance to silent sitting, using Osho's recorded talks as an opportunity to experience inner silence without effort.

Facilities at the resort include tennis courts, a gym, sauna, Jacuzzi, a large "nature-shaped" swimming pool, classes in zen archery, tai chi, chi gong, yoga and a multitude of bodywork sessions.

The kitchen serves international gourmet vegetarian meals, made with organically grown produce. The nightlife is alive with outdoor eating areas that fill with friends, music and dancing.

Make online bookings for accommodation inside the resort at the new Osho Guesthouse through the website below or drop us an email at guesthouse@osho.com.

Take an online tour of the meditation resort, and access travel and program information at: www.osho.com

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For information regarding Osho worldwide publishing, please contact:
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Osho books are available worldwide through your local book stores and in India through Sadhana Foundation at distrib@osho.net

Mind goes on selling you ideas of the future, it cannot supply you, because the future never comes. And whenever it comes it is always going to be the present. The supply is *here*, and the mind thinks in terms of hope, dream, imagination. Accept the reality as you are and as the world is. Don't try to change anything – and there is enlightenment.

Osho

Enter the beautiful world of a Zen master's no-mind. Sosan is the third Zen Patriarch. His sutras contain the quintessence of Zen, the path of awareness and meditation. He catches the very soul of Zen.

A REBEL BOOK

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